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WOJOKESO  
SENTENCE, PARAGRAPH, AND DISCOURSE ANALYSIS

by

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## PREFACE

This monograph has grown out of a series of papers written at the Ukarumpa base of the Summer Institute of Linguistics in New Guinea where two linguistic workshops were conducted in 1970 under the auspices of OEC-0-9-097756-4409(014), *Hierarchy and Universality of Discourse Constituents in New Guinea Languages*. The final report of this project has been published by Georgetown University Press, 1972. Miss West's work figures so prominently in the report of the New Guinea project that it is quite essential that it be published in its own right rather than second hand in my not altogether unbiased reporting. While I have rather heavily edited the three papers here assembled into a monograph, the work is still essentially as produced by Dorothy West. There has been no significant change in her analysis or presentation.

The first section, *Wojokeso Sentence*, is a reworking by Miss West of an earlier paper written before the New Guinea workshops began. It differs somewhat in style, approach, and terminology from the other two sections. The sentence section is implicitly tagmemic in its slot-class orientation, but doesn't use much of the overt terminology of tagmemics, nor present full bi-dimensional arrays for each sentence type. The paragraph section, by contrast, is more explicitly tagmemic in approach and terminology. The discourse section, which is the sketchiest, is likewise explicitly tagmemic in presentation. Nevertheless the three sections gel together well in that there is no fundamental discrepancy between the three.

I call the reader's attention to some rather unusual facets of *Wojokeso* sentence structure: (1) Sentence structure is built almost entirely on the use of verb affixes in medial verbs which relate medial clauses to final clauses in a variety of contrastive patterns. (2) Chronological Overlap and Chronological Succession are formally distinguished only in different-subject strings; in same-subject strings chronological relations are not marked. In this respect *Wojokeso* has no parallel to any language within the scope of the project. (3) The sentence level is in effect two layered. Affixes which mean such things as *then* (with different subjects), and *while* (with different subjects) are not eliminated on addition of elements which indicate *but*, *if*, *so*, but rather they are retained while the latter affixes outrank the former. Therefore a sentence which has a *but* or an *if* may secondarily be marked for temporal succession and simultaneity on the lower level of sentence structure. The lower-level has subject concord restrictions and is open-ended (as to number of bases); the higher level has no subject concord restrictions and embraces binary constructions. This overlay and ranking

of affixes, here characteristic of Wojokeso, could probably be documented in other New Guinea languages as well. (4) While the sentence level is thus two-layered in Wojokeso, a further layer of sentences composed of stripped down verbs with minimal affixation is not found in Wojokeso - although such constructions are very characteristic of New Guinea as a linguistic area.

Dorothy West's analysis of paragraphs is especially deft and penetrating. Her analyzed examples both in the section on paragraph and in the appended text material are well worth careful study. In spite of some inevitable skewing of deep and surface structure in Wojokeso as in all languages, still the surface structure of Wojokeso paragraphs leads one quickly into the logical relationships which characterize paragraphs. Paragraphs of considerable length and complexity with multiple recursion (paragraph within paragraph) characterize the analysis. Embedded discourses are not posited in Wojokeso text, rather logical relationships are handled by building larger and larger recursively structured paragraphs.

The section on discourse is as we have indicated, the sketchiest of the three. I change it in no fundamental respect, but refer the reader to my treatment of Wojokeso discourse in *Hierarchy and Universality of Discourse Constituents in New Guinea Languages*. Thus while Dorothy West posits no climax in her Narrative and Procedural Discourses, I consider that features of rhetorical underlining and sentence length establish the presence of a surface structure peak which correlates with such deep structure units as climax and denouement.

The sections on paragraph and discourse presuppose a catalogue of deep structures which has been published now in three places: 'The Deep and Surface Grammar of Interclausal Relations', *Foundations of Language* 7:70-118 (1970) by D. Lee Ballard, Robert J. Conrad and Robert E. Longacre; 'More on the Deep and Surface Grammar of Interclausal Relations', *Language Data, Asian-Pacific Series*, Summer Institute of Linguistics, 1970 by the same three authors, and Chapter 3 of the New Guinea project report. These deep structures are essentially an expansion and refinement of the statement calculus of formal logic with a view towards making it adequate for the description of natural languages.

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Ixmiquilpan  
Hidalgo, Mexico  
April 1972

## KEY TO SYMBOLS, TYPOGRAPHICAL CONVENTIONS AND ABBREVIATIONS

## Symbols:

- + obligatory
- ± optional
- Ø juxtaposition, zero morpheme
- / recapitulation
- 1 first person
- 2 second person
- 3 third person

## Typographical Conventions:

- (1) All capitals indicate syntagmeme or tagmeme on the DISCOURSE (this type) level.
- (2) All capitals indicates a syntagmeme or tagmeme on the PARAGRAPH (this type) level.
- (3) Capitalization of the initial letter indicates syntagmeme or tagmeme on the Sentence (this type) level.
- (4) Capitalization of the initial letter indicates syntagmeme or tagmeme on the Clause (this type) level.
- (5) No special typographical device indicates syntagmeme or tagmeme on the phrase level or lower.

## Abbreviations:

a	subject or object in deep structure
A	ANSWER
ADVER	ADVERSATIVE
ALTERN	ALTERNATIVE
Ant	Antithetical Sentence
ANTI	ANTITHETICAL
bro.	brother
BU	BUILD UP
CE	Cause Effect Sentence
Cl	Clause
COMM	COMMENT
comp	completive
COMPARA	COMPARATIVE
conc	concerning
Cond	Conditional Sentence
CONDIT	CONDITIONAL
conj	conjunction
Cont	Contrafactual Sentence
CONTRAD	CONTRADICTION

Coo	Coordinate Sentence
COOR	COORDINATE
d	dual
D	Different
D	DISCOURSE
dem	demonstrative
DIAL	DIALOGUE
DISAVOW	DISAVOWAL
DS	Different subject
Dub S	Dubitative Sentence
dubt	dubitative morpheme
ed	edible
ELAB	ELABORATION
eld	elder
Ell	Elliptical Clause
Equa	Equational
EXCH	EXCHANGE
EXECU	EXECUTION
EXHOR	EXHORTATION
EXPL	EXPLANATORY
fut	future
g	general
hab.	habitual
HORT	HORTATIVE
i.o.	indirect object
indic	indicative
INTENT	INTENTION
INTER	INTERROGATIVE
IT	ITEM
juxt	juxtaposition
MOTIV	MOTIVATION
n (raised)	any number
n (lowered)	final in a series of units
NARR	NARRATIVE
neg	negation
OPT	OPTION
P	PARAGRAPH
PARA	PARAPHRASE
pl	plural
PRELIM	PRELIMINARY
PROC	PROCEDURAL
PROP	PROPOSITION

PROP	COUNTER PROPOSITION
prt	previously referred to
Q	QUESTION, predicate different than P (Predicate)
recapit	recapitulation
reflex	reflexive
REINF	REINFORCEMENT
REM	REMARK
REPORT	REPORTED
RESP	RESPONSE
RESTA	RESTATEMENT
s	singular, specific
S	Same
SD	Same or Different
S	Sentence
SEC	SECTION
SEC, SECTION	COUNTER SECTION
SEC'	SECTION PRIME
seq	sequence
Seq	Sequence Sentence
ser	series
Ser	Series Sentence
Sim	Simultaneous
siml, SIMUL	SIMULTANEOUS
sis.	sister
SP	SPEECH
SS	Same Subject
SS	Simple Sentence
ST	STEP
STA	STATEMENT
SUM	SUMMARY
TAG	TAGMEME
TERM	TERMINUS
(U)	Universal
v	verb
vs.	versus
WARN	WARNING
X	Example not included in texts

## ORIENTATION

Wojokeso is a dialect of the Ampale language of the Anga language stock. This language is referred to by B.A. Hooley and K.A. McElhanon in 'Languages of the Morobe District - New Guinea', 1968 to be published in *Pacific Linguistics* - Series C.

The Wojokeso dialect is spoken by approximately 800 people in five villages where Subdistricts of Kalapit, Mumeng, and Menyamya come together. The material for this paper was gathered from the village of Imani during thirty-six months of field time under the auspices of the Summer Institute of Linguistics.

The consonants of Wojokeso are as follows:

voiceless stops	p	t	k	ʔ	
symbolized as	p	t	k	ʔ	
affricate and fricatives	tʃ	ɸ	s	ʃ	x
symbolized as	j	f	s	sy	h
nasals	m	n	ɲ	ŋ	
symbolized as	m	n	ny	ng	
lateral and semi vowels	l	w	y		
symbolized as	l	w	y		

The vowels are	i	e	æ	ɪ	ʌ	a	u
symbolized as	i	e	ee	ɪ	o	a	u

Tone is phonemic but is not written.

During the research some use was made of a concordance of text in Wojokeso made on the IBM 1410 computer at the University of Oklahoma by the Linguistic Information Retrieval Project of the Summer Institute of Linguistics and the University of Oklahoma Research Institute, and sponsored by Grant GS-934 of the National Science Foundation.

I would also like to acknowledge help given to me by my sister, Edith West, who helped in text preparation and typing.

## WOJOKESO SENTENCE

### 1.0 INTRODUCTION

The nine sentence types here posited for Wojokeso are clearly distinguishable surface structure patterns. Aside from the Simple Sentence - which is a unit consisting of but one clause and terminal intonation - the eight sentence types which consist of more than one clause can be grouped and classified in various ways. I classify here according to (a) those sentence types which turn on the presence of a medial verb in their non-final bases; (b) a sentence type with unique verb morphology (subordinate verb) in its non-final base; (c) those sentence types which turn on the presence of a clitic on the verb in their non-final bases; and (d) a sentence type which employs a conjunction between its bases. This classification takes account of the formal features used to link clauses into sentences. As can be readily seen, Wojokeso largely links clauses together by means of affixes or clitics on non-final verbs. Only one Wojokeso sentence type employs a medial free conjunction. Other conjunctions occur in Wojokeso but their function is to fit sentences into the framework of the paragraph.

In the following pages, general features of each group of sentences are outlined followed by a presentation of each sentence type within that group. For each sentence type an abbreviated formula is given. The formulas are of the sort generally found in tagmemeic grammars in that they employ a slot-filler symbolism with colon interposed between slot and filler. Slots are functional and fillers are considered to be exponents of the slot's function. Only **primary exponents** (i.e. fillers from the next lower level) are given in the formulas. As is seen in the analyzed examples following the presentation of each sentence type, **secondary exponence** or recursion occurs in many sentence types. Thus, while sentence-level slots are typically filled by clauses; (primary exponence) they may also be filled in some types by embedded sentences (secondary exponence).

In the presentation of each sentence type attention is paid to the deep structures which may encode within that sentence type. For a more complete treatment of these deep structures see Ballard, Conrad, Longacre 1971a, 1971b and Longacre 1972.

### 1.1 INTONATION

Intonation is generally helpful in determining grammatical sentence boundaries, but not always. The typical intonation contour on the non-final bases of a sentence is rising  $\nearrow$  or constant ---, and the intonation on the final base is falling  $\searrow$ . When these contours occur as indicated, the phonological sentence and grammatical sentence are in phase.

Long sentences of the types (Sequence, Series, and Simultaneous) which are based on medial verbs often contain extensive embedding. In such sentences any verb which indicates change of subject (medial verbs in Seq or Sim S) may take the falling intonation contour. In these circumstances the phonological and the grammatical sentence are out of phase.

In still other circumstances, because of the ellipsis of the final verb, intonation is the only way to determine sentence boundaries. Thus, a common verb phrase in Wojokeso is an infinitive verb form plus the stative form of the verb *to do* which carries person-number markers as well as the status of the verb, that is, whether it is medial, subordinate or final. Often just the infinitive occurs with the verb *to do* ellipsed and in these cases intonation is the only way to tell if the base in question is final or non-final.

In general, interrogative sentences are marked by the clitic <-taho> with the falling intonation contour, but occasionally the clitic is ellipsed and the interrogative sentence occurs with rising intonation.

Sentences expressing exclamations always have a sharp rising intonation on the exclamatory marker which is final in the sentence.

When calling out over a long distance the final syllable of the final utterance is elongated with rising intonation and with a crescendo in volume.

### 1.2 TENSE IN WOJOKESO SENTENCES

The following tense distinctions may be expressed in the final base of a Sentence (paradigm verb: *y/i- do*):

FUTURE	{	Subjunctive <i>y-ontifitnne</i> <i>they would do, they will do</i>
		Unrealized Subjunctive <i>y-ontifitnnesohilo</i> <i>would have done</i>
		Near Future <i>u-y-ontifeho</i> <i>they will do</i>
		Hortative-Imperative <i>u-y-ife</i> <i>let them do it</i>



NON-FUTURE	Present Incomplete y-alokwofo <i>they are doing it</i>
	Present Complete y-ohoho <i>they did it</i>
	Narrative Past humi-y-ohofi <i>they did it</i>
	Near Past i-malofo <i>they did it</i>
	Far Past i-mentohoho <i>they did it a long time ago</i>
	Habitual Past i-motofo <i>they used to do it regularly</i>

In non-final bases of Series, Sequence, and Simultaneous Sentences the finer distinctions of tense are reduced to future and non-future. These summary tense distinctions in non-final bases co-occur with the finer distinctions in the final bases as indicated above.

### 1.3 SENTENCE PERIPHERY TAGMEMES

The Sentence periphery tagmemes in Wojokeso consist of Sentence Conjunction, Exclamation, Vocative, Sentence Topic and Temporal Margin.

Conjunctions, which are used primarily to join sentences into paragraphs rather than clause into sentences, occur sentence initial:

- 1) OSO'NO nakwo simeho hi'ntnnono nto'no'maho.  
*but we stomach liver-with proper-neg*  
*'But we don't believe properly.'*
- 2) I olohonta nakwo wonyo angkafo.  
*but now we wonderfully*  
*'But now we are (living) wonderfully.'*
- 3) OSOMNE'NO nakwo nakwoe misis hufa'une'no nakwo ho'nomo.  
*therefore we our misses two-conc we lift up*  
*'Therefore we must respect our two misses.'*

Exclamations typically occur sentence initial in quotations or following the verb *to see* (in the explanation of what was seen):

- 1) Humamentisoso Ntawo'yohwo noponto uhwonimentisoso OU yahu engo.  
*they were there and (name) came and he looked and oh pig many*  
*'They were there and Ntawo'yohwo came and saw and oh, there were many pigs.'*
- 2) Uhwoningkuhwoneso OU nto humpehofofoho.  
*we looked and oh already they left*  
*'We looked and oh, they had already gone.'*
- 3) Ose naliso'no ulimentihwone OU wopingofoho nakwoe a'amu sohwo.  
*that he said-when we said oh it is good our people you are*  
*'When he said that to us we said, Oh, that's good. Thank you.'*

This same exclamation also seems to mark a thought which is additional to one found in the previous sentence:

- 1) OU nakwoe simehomnohini memokosyohumae Anitu kako wae menafonohi.  
*oh our stomach-in hold on to God he erase will not take away*  
*'Oh, if we hold it in our hearts God will not forgive us.'*
- 2) OU honɩngkano tohino'njosomo menehwajiyoso wopingotaho.  
*oh road pain-with-to sending us good-inter*  
*'Oh, would his sending us to the road with pain (hell) be good?'*

Vocatives are likewise sentence-initial where they especially characterize quotations, questions, and commands:

- 1) MEHOMI LOHWASI ikanopo nehwonɩ'maho.  
*children you long way I'm not going*  
*'Children, I'm not going a long way away.'*
- 2) Siko'monta'i nowenji ulimonto MPOHWO angopo ntɩpolo.  
*father and son went and he said father village where*  
*'The father and son went and he said, Father where is the village?'*
- 3) NAMPOHWO syoho fiyo.  
*little sister work do*  
*'Little sister, do the work.'*
- 4) NANOHWO Kayapito-no ntohonta wehwontonto.  
*sister Kaiapit-conc when are we going*  
*'Sister, when are we going to Kaiapit?'*

Elements which function as Sentence Topic occur initial in the first base of the sentence with which the Sentence Topic is associated. In that the relevant sentence unit may be embedded within another sentence the Sentence Topic is not necessarily initial in the sentence as whole. The element in Sentence Topic function may be a word suffixed with -so or a clause whose nominalized verb is so suffixed. Such elements indicate the topic with which the sentence of which they form a part is concerned.

- 1) Nom'ne ole ulimotofoyo JɩJE APEMO IKUJOHO FONGKIYOSO hnnemi'nji  
*another this they said your wife hit hitting mother-in-law*  
*hnnengkwohwo'nji humentanɩngkisopo timoso'nji ikujoho posiyono.*  
*father-in-law where they are eye-with hit don't hit*  
*'Another thing they usually say is this, About hitting your wife -*  
*don't hit her in a place where your mother-in-law and father-in-law*  
*are watching.'*

- 2) I oso NAKWO AN+TUNE'NO S+MEHO HI'NTNNONO UYOSO awonoho.  
*but we God-for stomach liver-with giving no*  
*'But about giving our faith to God - no (we don't).'*
- 3) MPALUSOSO mofehi'nyo anga'no walimontonoho.  
*plane sun one will shine*  
*'The plane - the sun will shine once.'* (The plane will make the trip in one day.)

Elements which function as Temporal Margin, like those which function as Sentence Topic, may occur before any Sentence Base. They employ a verb form inflected for person and tense plus the clitic -'no which could be translated *when*. They differ from the regular form of recapitulation in that this clitic does not occur with recapitulation as such and usually, though not always, the temporal margin is *not* in fact a repetition of the previous Sentence Base. Elements in Temporal Margin function give the background circumstances of the action expressed in the following Sentence base or bases.

- 1) HOF+KO HUNO YAKUMPOHN'NYOSO'NO UYUHWOSO'NO hof+ko iyo yokumpohn'nyoso  
*they , think strong-one-conc when they know they tree strong-one-that*  
*wolofantifeho.*  
*they will cut*  
*'When they know about a strong one they will cut down that strong tree.'*
- 2) WON+MANGO KIN+NGKUHWOSO'NO kiko hiyayo nt'i'mo.  
*shame when it eats you you hide where*  
*'When you are ashamed, where will you hide?'*
- 3) Ou AN+TUYE TOHINO ENGOSO'NO NAKWO IYOHU NAN+NGKUHWOSO'NO i nakwo tifi  
*oh God's pain big-conc we fear when it eats us but we follow*  
*nto'no.*  
*straight*  
*'When we become afraid of God's punishment then we will follow properly.'*
- 4) Hwapingo nakwo haloho nto'no Anitumo uyasoso AN+TU KAKO KAKOE  
*reason is we ear proper God-to we give God he his*  
*YAKUMPOHN'NYOSO NONEJAHOPUHWOSO'NO nakwo nto'nohini humae.*  
*strength when he gives to us we properly live*  
*'The reason is, we will give our attention to God and when he gives his strength then we will live properly.'*
- 5) OSE LISO'NO Tate kako s'imo'mo wesofoho.  
*that when she said (name) she first went*  
*'When she said that, Dottie went first.'*

## 1.4 SIMPLE SENTENCE

Simple Sentence = + Base: General clause<sub>1-6</sub>/Elliptical clause  
+ Terminal: Final Intonation.

A Simple Sentence is a sentence expounded by a single base and final intonation. Final intonation is a falling intonation except for the exceptions mentioned in Section 1. The single base of a Simple Sentence is expounded by a general clause, i.e. any clause whose predicator is inflected for mood. When the predicator is a verb it is also inflected for the finer distinctions of tense (cf. 1.2). Mood marker on a non-verb functions as predication marker. The general clause type has a degree of independence which does not characterize other clauses which rely on context to complete their sense. The moods which are marked in the single base of a Simple Sentence are indicative, interrogative, dubitative, information interrogative, avolitional, and exclamatory (Note that subjunctive in Wajokeso refers to a tense not to a mood cf. 1.2).

General cl<sub>1</sub> = Indicative

Hofiko pmmalofo-foho.

*they came-indic*

*'They came.'*

Pmmalofo'maho.

*come-neg indic*

*'They didn't come.'*

Nehope-ho.

*true-indic*

*'It is true.'*

General cl<sub>2</sub> = Interrogative

Nto pmmalofotaho.

*already came-inter*

*'Did they already come?'*

Mapi'njltaho.

*neg-come-inter*

*'Didn't they come?'*

Nehopitaho.

*true-inter*

*'Is it true?'*

General cl<sub>3</sub> = Dubitative

Pmmalofotikeno.

*come-they-dub*

*'Maybe they came.'*

Mapi'njitikeno.

neg-come-dub

*'Maybe they didn't come.'*

Nehopitikeno.

true-dub

*'I don't know if it's true or not.'*

General cl<sub>4</sub> = Information interrogative

Tihwo pmmalofoto.

who came-inter

*'Who came?'*

Tihwo mapi'njito.

who neg-come-inter

*'Who didn't come?'*

Peho nehopito.

what true-inter

*'What is the truth?'*

General cl<sub>5</sub> = Avolitional

Pifitnnoho.

come-they avol

*'It's not good that they come.'*

Poyo imo'ntnnoho.

dead become-you-avol

*'It's not good that you die.'*

A more accurate English translation of the above would be *lest they come, lest you die*, but in that a clause with an avolitional verb can occur by itself without a second clause I translate *It's not good that we die* or *We don't want to die*. (See Section 5.1.1.) When a second clause does occur with an avolitional clause it is a separate sentence within a HORTATORY PARAGRAPH (MOTIVATION: *Lest he eat it all*. EXHORTATION: *Go and get some.*)

General cl<sub>6</sub> = Exclamatory

Yahufohi.

pig-indic-excl

*'It is a pig!'*

Peho'no pohinopu.

why come-you-excl

*'Shame on you for coming!'*

An elliptical clause is non-systemic in that the predicate or predication marker is ellipsed. The clause must therefore rely on context to complete its sense. Ellipsis is especially frequent in a

Wojokeso construction which consists of a conjugated verb preceded by the corresponding verbal noun. Examples without ellipsis follow:

haloho upa'nimasofoho.

*ear he-heard-indic*

*'He heard.'*

yano ntapmmasofoho.

*gift he gave me-indic*

*'He gave it to me.'*

In ellipsis the conjugated verb is deleted and the verbal noun *ear*, *gift* is left to carry the meaning of the verb. This leaves person-number and tense to be inferred from the context. (See example 4 below.)

Examples - elliptical clauses

- 1) Fosyawo'mentihwoneso osoponta'ni lika'mentihwoneso Tolaiyo nohotimo.  
*we slept and from there we got up and (name) on top*  
*'We slept and from that place we got up and (we went) to Tolaiyo on top.'* (Final verb *to go* is ellipsed.)
- 2) Oseso Pingkahonjopo nakwo a'amuhwa wonyo nemokahoningkofi anga  
*then (name)-at we enemies bad caused us to become house*  
*wonyo nemokahoningkofi nakwo yahu hopl'nono.*  
*bad caused to become we pigs all*  
*'Then at Pingkahonjopo the enemies messed us up and messed up the village and we (killed) all the pigs.'* (The next sentence in the paragraph recapitulates the ellipsed verb.)
- 3) Ape anepo.  
*woman without-place*  
*'There were no women.'* (The indicative suffix *-noho*, which serves as predication marker, is ellipsed.)
- 4) Umentihwoneso hofiko osomta'ni fujafotofiso'no a'amu ne'no hofiko yano.  
*we gave and they from that reproduced-when people for they gift*  
*'We gave (pigs) to them and from that when they reproduced they gave to other people.'* (The conjugated verb *to give* is ellipsed and the verbal noun *gift* carries the meaning of the verb.)

When the exponent of the final Base of a sentence of some other type is listed as **Simple Sentence** this indicates (1) occurrence of a clause with final intonation; (2) occurrence of either an elliptical clause or of any General Clause except General Clause<sub>5</sub> (Avolitional) - which except as indicated in 1.5.1.1 does not occur outside the (unembedded) **Simple Sentence**. The most frequent exponent of the final base of multiple-base sentences is a **Simple Sentence** whose sentence base is expounded by General Clause<sub>1</sub> (Indicative).

### 1.5 SENTENCE TYPES FROM MEDIAL VERBS

Three sentence types of Wojokeso consist of clauses with medial verbs followed by a clause with a final verb. Some general features of these sentences are:

- a) The only tense distinctions shown in a Base expounded by a clause with a medial verb are future and non-future.
- b) The final Base of the Sentence shows the finer distinctions of tense with which must agree the preceding medial verbs according to the tense co-occurrence restrictions mentioned in 1.2.
- c) The predicate of a preceding Base shows whether the subject of the following Base will be the same or different, and if different whether the relationship will be sequential or simultaneous.

Medial verbs are identified as constructions which consist of a focus marker, a verb stem, a relationship marker, and a tense-person/number marker. These slots and their fillers are presented in Chart 1.

CHART 1: WOJOKESO MEDIAL VERBS

± focus	+ verb stem	+ relationship	+ tense-person/number														
no-	A N Y  V E R B  S T E M	-ahonɪŋk DS seq	DS non-future														
		-ontanɪŋk DS sim	<table><tr><td></td><td>s</td><td>d</td><td>p</td></tr><tr><td>1</td><td>o</td><td>uhwoyo</td><td>uhwone</td></tr><tr><td>2</td><td>ino</td><td>i</td><td>ofi</td></tr><tr><td>3</td><td>i</td><td>i</td><td>ofi</td></tr></table>		s	d	p	1	o	uhwoyo	uhwone	2	ino	i	ofi	3	i
	s	d	p														
1	o	uhwoyo	uhwone														
2	ino	i	ofi														
3	i	i	ofi														
			SS non-future														
			<table><tr><td>onji</td><td>ontae</td><td>ontone</td></tr><tr><td>onji</td><td>onji</td><td>ontɪfi</td></tr><tr><td>onto</td><td>onji</td><td>ontɪfi</td></tr></table>	onji	ontae	ontone	onji	onji	ontɪfi	onto	onji	ontɪfi					
onji	ontae	ontone															
onji	onji	ontɪfi															
onto	onji	ontɪfi															
			SS } future														
			DS }														
		- ∅ SS seq or sim	<table><tr><td>ɪ'mo*</td><td>uhwasi</td><td>uhwasi</td></tr><tr><td>ohoji</td><td>ohosɪsi</td><td>uji</td></tr><tr><td>uhwosi</td><td>ohosɪsi</td><td>uji</td></tr></table>	ɪ'mo*	uhwasi	uhwasi	ohoji	ohosɪsi	uji	uhwosi	ohosɪsi	uji					
ɪ'mo*	uhwasi	uhwasi															
ohoji	ohosɪsi	uji															
uhwosi	ohosɪsi	uji															

\*Due to morphophonemic rules the DS forms -ahonɪŋk and -ontanɪŋk change to -ahon and -ontan when 1st person singular future form ɪ'mo occurs.



The focus marker *no-* is significant by its absence or presence. When absent it indicates the focus is on the actor of the predicate. When present it indicates the focus is on the action of the predicate.

The verb stem may be filled by any verb.

The relationship marker indicates the relation of the clause to the following clause, as follows: (1) If the following clause is to have the same subject, whatever temporal relation is involved, the zero morpheme is used with the corresponding same subject (SS) non-future or future person/number markers. (2) If the following subject is to be different with a relationship of temporal succession in the actions, then *-ahonɪŋk* 'DS sequence' is used with the corresponding different subject (DS) non-future or future person/number markers. (3) If the following subject is to be different with a relationship of temporal overlap in the actions *-ontanɪŋk* 'DS simultaneous' is used with the corresponding different subject (DS) non-future or future person/number markers.

The tense-person/number markers indicate various distinctions between 1st person singular, dual and plural, 2nd person singular, 3rd person singular 2nd and 3rd person dual, and 2nd and 3rd person plural as shown in the chart. Non-future person/number markers for sequence and simultaneous medial verbs showing change of subject are different than the person/number markers of the same subject verbs that have the zero form for the relationship marker. However, in the future tense all medial verbs use the same person/number marker and the only distinction is the relationship marker.

#### Examples

- 1) *l-ontae* (*speak*-1st dual SS non-future) '*we speak and...*'
- 2) *l-ɪhwosi* (*speak*-3rd singular SS future) '*he will speak and...*'
- 3) *l-ahonɪŋk-uhwasi* (*speak*-1st d or p DS future) '*we will speak and then someone else will...*'
- 4) *no-hume-ntanɪŋk-ofi* (action focus-*to be*-DS sim-3rd pl non-future) '*while they were there someone else...*'
- 5) *no-hume-ntanɪŋk-uhwosi* (action focus-*to be*-DS sim-3rd s future) '*while he will be there someone else will be...*'

As a full coverage of *Wojokeso* Clauses is not included in this paper, 'Series Clause' will be used as a rough cover term to refer to clauses whose predicate is expounded by a medial verb - marked for same subject, and future or non-future tense - which fills the non-final Bases of a Series Sentence. 'Sequence Clause' will similarly be used to refer to clauses whose predicate is expounded by a medial verb - marked for different subject, sequence, and future or non-future tense - which fills

the non-final Bases of a Sequence Sentence. 'Simultaneous Clause' will be used to refer to clauses whose predicate is expounded by a medial verb - marked for different subject, simultaneous, and future or non-future tense - which fills the non-final Bases of a Simultaneous Sentence.

### 1.5.1 SERIES SENTENCE

Series Sentence = + Base<sub>1</sub><sup>n</sup>: Series Clause + Base<sub>n</sub>: Simple Sentence  
Distinct features:

- a) Series Sentence indicates actions done by the same actor. There is no grammatical distinction between temporal succession and temporal overlap of actions in this sentence type.
- b) A Series Sentence may be used to encode actions which are performed by a singular subject in the first base and by a dual or plural subject in the second base provided that the former is included in the latter. Alternatively, actions with this partial change of subject may also be expounded by a Sequence Sentence. In the former case the partial change of subject is treated as same subject in the surface structure; in the latter it is treated as different subject.
- c) A repetition of Base<sub>1</sub> in its minimal form (predicate only) shows continuous action, such as *we kept on talking and talking*.
- d) The deep structures which may be encoded in this sentence type are:  
Same-subject Succession  
*'I went and I ate.'*

Overlap: Continuous-Punctiliar

*'While I was there I said.'*

Duration

*'We talked and talked and talked.'*

Final Cause

*'In order to help us they came.'*

*'Lest he hit them they thought, they hid.'*

### Examples - Series Sentences

- 1) UhwonONTAE noweNTAE sosyo ife'nONTAE sikunofu lONTAE toho  
see-ld-ser go-ld-ser (name) pick-ld-ser dark speak-ld-ser fire  
yohojONTAE toho hiyamno sofONTAE nopONTAE noweNTAE toho  
gather-ser wood carry carry-ser come-ser go-ser fire  
nomo'nONTAE yafe lo'mo pONTAE mijo lomo wekapmmalohwoyo-  
carry with rope from head incline-in come-ser water-in crossed-ld-  
foho.  
indic

*'We looked and we went and picked some sosyo and we said, It's getting dark, and we gathered firewood and carried the firewood and came and went and carried the firewood by a rope hanging from our heads and came down the incline and crossed the stream.'* (succession)

- 2) Hungkuno ne'no lONTAE lONTAE ngko hungkuno ole lɪmale ngko  
*talk kept on talk-ser talk-ser I talk this said I*  
*wasɪ'monne'nyoho. lfoyofoho.*  
*want to go up it is raining*  
*'We kept on talking and talking and I said, I'm going up. It's raining.'* (The first two clauses encode duration. Then this embedded series sentence plus clause 3 encodes Continuous-Punctiliar in a more inclusive Series Sentence.)
- 3) Hofiko nofosyahumaNT+FI lɪmalofi, Nakwo wosopoyo awonoho.  
*they were there 3p-ser they said we food no-indic*  
*'They were there and they said, We have no food.'* (Continuous-Punctiliar.)
- 4) Kako nohumajoNJI ngko nopasONJI sukwoho'nyo hufa'u posomu  
*he cause to be-ls I came up-ls betelnut two came and got*  
*lohofONJI ho'yomo mjami lohofONTAE nowENTONE Sungkulemo hintafomo*  
*do-ls bag-in put do-lɪ went-lp (name)-at plain*  
*hofiko Yolompingja Katuja ole ntɪmalofi ango olopo walofeefono.*  
*they (name) (name) this said to me house here let-s build*  
*'I caused him to say and I came up and I came up and got two betelnut*  
*stocks and we two put them in the bag and we all went down and at*  
*the Sungkule plain they, Yolomping and Katu, said to me, "Let's*  
*build a house here.'" (Succession. This sentence treats as the same*  
*subject: first person singular, first person dual, first person*  
*plural, and third persons involved in first person plural.)*

#### 1.5.1.1 Intentional Series and Avolitional Series Sentences

A sub-type of the Series Sentence is slightly more complicated but because it displays verb morphology which is identical with that just illustrated it is considered to be a variant of this same sentence type. It encodes deep structure final cause. Its surface structure involves a quotative verb phrase. This is the Intentional Series Sentence:

Wonefo'maho lonji sapmmmentisiyofoho.  
*let's help us they said and they came-indic*  
*'Let's help us they said and the came.'* (A freer translation would be: *'They came in order to help us.'*)

The Avolitional Series Sentence expresses negative final cause:

Nofonjonohontifi hiyaho wentifi...

*he hit us-avol-3pl hide went-3pl*

*'Lest he hit us (they thought) and they hid and...'*

This clause could be reconstructed as nofonjonoho lontifi (*he hit us-avol they said*) *'They said, Lest he hit us and...'* But it seems as though this form is being simplified to nofonjonohontifi (*he hit us-avol-3pl*).

### 1.5.2 SEQUENCE SENTENCE

Sequence Sentence = + Base<sub>1</sub><sup>n</sup>: Sequence Clause + Base<sub>n</sub>: Simple S.

Distinct features:

- a) Sequence Sentence indicates a sequence of actions in which the subject of Base<sub>1</sub> is different from the subject of Base<sub>n</sub>.
- b) The action of the first base is usually completed before the action of the second base is begun.
- c) A Series Sentence embedded within Base<sub>1</sub> must terminate with a Sequence Clause.
- d) Deep structure of this Sentence type is primarily succession, but it may also encode deep structure implication with Base<sub>1</sub> encoding Efficient Cause.

Most of the following examples express temporal succession with possible implication between the second and third bases of the first example:

- 1) Sɪkuno nomeHON+NGKI sukwo'miyomo hofantiso toho nelofAHON+NGKI  
*darkness came-seq-3s night-in mosquito bite us-bit-seq-3s*  
 kokoko u nakwo mempo saho mafosyawosofo.  
*intensifier excl we outside sleep neg-sleep*  
*'Darkness came and at night mosquitoes bit us an awful lot so (being) outside we couldn't sleep.'*
- 2) Ose ulAHON+NGKO ntohi nekwo uhwonaho.  
*that speak-seq-1s she said we two let's see*  
*'I said that to her and she said to me, Let's see it.'*
- 3) Engo yahu engo nto imo'ningkAHON+NGKI uhwonontoni nakwoe yahu  
*alot pig alot already become-seq-3s see-ser-lp our pig*  
*we'e'maho limentuhwonefoho.*  
*little-neg speak-lp-indic*  
*'The pigs became many and we looked and we said, Oh, our pigs aren't a few.'*

- 4) Anituye miti si'mofapAHON+NGKI nakwo wonipompenjiyo'mo humalohwono.  
*God's story came up-seq-3s we very-peaceful-in we are living*  
*'God's story came and we are living in peace.'*
- 5) I olohonta Anitu namti'mokumenjihn'nyoho nelAHON+NGKOFI ose  
*but now God made us - we are the ones to us said-seq-3p that*  
*upa'nontoni ou ngko nje haloho nifojwoHON+NGKI ngko kakoe mitimo*  
*heard lp-ser oh I my ears opened-seq-3s I his story*  
*tifi.*  
*follow*  
*'But now they told us God made us and we heard that and oh my ears*  
*were opened for me and I follow his teaching.'*

NOTE: The pronominal subject of the Impersonal Clause *my ears were opened* is 1st person singular, even though the actor of the predicate is 3rd person singular. Thus Base<sub>1</sub> of the embedded Series Sentence is marked for same subject even though the subject of the following predicate itself is different. This irregularity is characteristic of Impersonal Clauses.

#### 1.5.2.1 Parallel Sequence Sentence

This is considered a subtype of Sequence Sentence. It has the same verb morphology as that already described for the Sequence Sentence, but has a slightly different form.

Parallel Seq S = + Base<sub>1</sub>: Sequence Clause + Base<sub>2</sub>: Sequence Clause  
 + Base<sub>3</sub>: Sequence Clause + Base<sub>n</sub>: Simple Sentence

Distinct features:

- a) Although Base<sub>1</sub> and Base<sub>2</sub> of this sentence type have the same verb morphology as Base<sub>1</sub> in a regular Sequence Sentence (which requires, however, no more than one non-final base) the relationship thus marked is different. Although the first base of the Parallel Sequence Sentence is marked for a different subject it is followed by a base with the same subject referent. Base<sub>1</sub> and Base<sub>2</sub> are parallel to each other and together relate to Base<sub>n</sub> whose subject is different from that of Base<sub>1</sub> and Base<sub>2</sub> and whose action follows the action of Base<sub>1</sub> and Base<sub>2</sub>.
- b) Basically the deep structure of this sentence type is still succession of events.

Examples - Parallel Sequence Sentence

- 1) Yono'nowae iyoswohwa tepelhwah sohwo tapele engo lohwo mpeeHON+NGKI  
*(name) books clock that blackboard big that buy-seq-3s*  
*kilipehwa mpeeHON+NGKI uliminto tepele lomo pen ulohofo.*  
*pencils buy-seq-3s he said blackboard this paint do to it*

*'Yono'nowae bought books, a clock, a big blackboard, and he bought pencils and (the missionary) said, Paint this blackboard.'*

- 2) Wopoyo s<sup>th</sup>u kolofontae ngko mijo nosyifohwAHON+NGKO ngko mijo  
 kaukau knife cut-ser-ld I water filled-seq-ls I water  
 nomotopAHON+NGKO wantohomo lisafotumalohwoyofoho.  
 carried-seq-ls pan-in we two cooked-indic  
*'We two cut kaukau and I went and filled a bamboo with water and I  
 carried the water and came and we cooked it in a pot.'* (The two  
 sequence clauses of which I is subject group with the last clause to  
 form a Parallel Sequence Sentence which then groups with the first  
 clause to form a Series Sentence.)
- 3) Anitu humaho IAHON+NGKI Yesu humaho IAHON+NGKI towahunu humaho  
 God lives speak-seq-3s Jesus lives speak-seq-3s spirit lives  
 IAHON+NGKI mison sohwo ose nt<sup>i</sup>'mo humentan<sup>g</sup>kofi kalohoho.  
 speak-seq-3s mission he that where lives-sim-3p dub-he said  
*'There is a God, he said, and there is Jesus, he said, and there is  
 a holy spirit, the missionary said and I wonder where they were while  
 he was saying that.'*

Longacre has suggested (1972) a different analysis here, in which the Base<sub>1</sub> and Base<sub>2</sub> (and any optional Base<sub>3</sub>) comprise a Parallel Sentence which necessarily embeds within another (Sequence) Sentence. This gives us, however, a sentence type - unparalleled elsewhere in Wojokeso - which occurs only embedded. I prefer the analysis here which highlights similarity of overall surface form to that of the Sequence Sentence.

### 1.5.3 SIMULTANEOUS SENTENCE

Simultaneous S = + Base<sub>1</sub><sup>2</sup>: Sim Clause + Base<sub>n</sub>: Simple Sentence

Distinct features:

- Simultaneous Sentences indicate that two or more actions are performed at the same time or that one action begins or takes place while the first is still in progress.
- The two actions must be performed by different actors.
- A Series Sentence embedded in Base<sub>1</sub> must terminate with a Simultaneous Clause.
- The deep structure of this Sentence is a temporal overlap.

Examples - Simultaneous Sentences

- 1) Syoho yONTAN+NGKI nakwo t<sup>i</sup>fi i'mofu nakwo hano weNTAN+NGKUHWONE  
 work do-sim-3s we behind came we walk go-sim-lp

hofiko tifi'njohwa kalemo kotasi lohofontifi nakumo yakolo.  
*they behind-ones car-in climb up do-ser-3p us pass*  
*'While he was working we came up and while we were walking those*  
*that were behind us got in a car and passed us.'* (The last two  
 clauses constitute a Series Sentence which expounds Base<sub>n</sub> of the  
 Simultaneous Sentence. The events encoded in the last base occur  
 during the two coterminous activities encoded in the first two bases.)

- 2) Moya'mi sofa wosopoyo iloho miyo'nji humeNTAN+NGKOFI  
*women pl food cook neg-do to be-sim-3p*  
*uhwonikwato'nohini.*  
*look-infinitive-only*  
*'While the women were there not having cooked food, (we) just looked.'*  
 (Two coterminous activities.)
- 3) Nakwo angoyokino yontone wantojo iku'yo sohwo lohm'meemo lohofontone  
*we house bones do-ser-lp (name) leaf those laid on do-ser-lpl*  
*hwofe momofontone ole humeNTAN+NGKUHWONE musopee'u siko toho*  
*kunai put on-ser-lp this to be-sim-pl girls-two they fire*  
*yohojONTAN+NGKI nakwo siwope humofohntofuhwone.*  
*brought-sim-3d we tobacco we smoked*  
*'We did the frame of the house and put wantojo leaves on and put*  
*kunai on and while we were there while the two girls brought firewood*  
*we smoked.'* (The first four clauses constitute a Series Sentence  
 which constitutes the first Base of the Simultaneous S. The continuum  
 encoded in the last verb of the embedded sentence is coterminous with  
 the activities in the last two one-clause bases.)
- 4) Ose lontone humaNTAN+NGKUHWONE Yono'nowoyo'nji Silasi'nji  
*that say-ser-lp to be-sim-lp (name)-with (name)-with*  
*swofosyohumasiyofoho.*  
*came in, sat 3d-indic*  
*'We said that and while we were there Yono'nowoyo and Silas came in*  
*and sat down.'* (Again, the first base of this Simultaneous S is a  
 two-clause Series S. The events recorded in the last clause happen  
 during the Continuum indicated in the last verb of the embedded  
 Series S.)
- 5) Oso honingkanosawemo sopo emoyONTAN+NGKINOSO tihwo'nji walokunoso  
*that road long place walk-sim-2s who-with walk-2s-that*  
*wonyo angkafo sohwo.*  
*wonderful one*  
*'While you are walking on that long road, who is the wonderful one*  
*you are walking with?' (Coterminous activities.)*

- 6) Nakumo wonefo'maho nolonji nakwo woniwonyo ehumeNTAN+NGKUHWONE  
*us let's help us said-ser-3d we very badly live-sim-lp*  
 Anituye miti'nji motosapmmmentisiyo.  
*God's story-with brought-3d*  
*'They wanted to help us they said and they came bringing God's*  
*message while we were living badly.'* (Clauses two and three consti-  
 tute a Simultaneous Sentence encoding Continuous-Punctiliar. This  
 sentence embeds as Base<sub>n</sub> of a Series S whose first base is clause one.)

## 1.6 SENTENCE FROM SUBORDINATE VERB

One Wojokeso sentence type is built on the presence of a set of special person-number markers in non-final clauses. Verbs with these markers are called subordinate verbs and the sentence type which is built around them is the Contrafactual Sentence.

Contrafactual Sentence = + Base<sub>1</sub><sup>2</sup>: Contrafactual Clause + Base<sub>n</sub>:  
 Unrealized Clause + Terminal: Intonation

Special features:

- Clauses formed by a subordinate verb have an interdependent relationship with the clause in Base<sub>n</sub> of a Sentence.
- There are no agreement restrictions on the subjects in the two Bases.
- A Series, Sequence or Simultaneous Sentence which embeds in Base<sub>n</sub> of the Contrafactual Sentence can have only future tenses and the final base of the embedded sentence must have a verb with the unrealized subjunctive tense.
- The Contrafactual Sentence may embed in a Coordinate Sentence in future or non-future tense.
- The deep structure encoded by this sentence type is Contrafactual.

The contrafactual subordinate verb consists of a verb stem plus person-number markers. It never occurs in the final base of a sentence.

Contrafactual person-number markers:

	s	d	p
1	-onti'mtentesi	-ontentasi	
2	-ontentesi		-ontifitentesi
3			

The unrealized subjunctive Clause that fills the final Base of a Contrafactual Sentence contains a verb with subjunctive tense plus the unrealized marker -sohi plus the mood marker.



### Examples - Unrealized Clause

- 1) Imnesohilo.  
do-1s-unreal-indic  
'I would have done it.'
- 2) We'e fongkupitnnesohi'maho.  
little fight-3p-unreal-neg  
'They would not have fought just a little.'
- 3) Yoka elasyihnnesohilikeno.  
cross say-3d-unreal-dub  
'Maybe they would have been cross with us.'
- 4) Syoho yohotnnesohilaho.  
work do-2s-unreal-inter  
'Would you have worked?'
- 5) Peho yohotnnesohilo.  
what do-2s-unreal-indic  
'What would you have done?'

The Sentence Base filled by the Unrealized Clause can occur without the Contrafactual Clause preceding it (as exemplified above) but the latter is always implied in the context except in such cases as the following which seem to encode deep structure frustrated obligation:

Nakwoe simeho yuwolo'mokiyoso simo'mo Anituye hungkuno upa'ningkuhwasi  
our stomach turning-about first God's talk we will hear and  
mijo nasisyikujo'no iwolo'mokuhwaneSOHilo.  
water pour on us-when we should have turned  
'About believing - first we listened to God's talk and when they  
poured water on us (baptism) we should have believed (but we didn't).'

The person-number endings of the subordinate contrafactual verb can also occur with nouns to make equational contrafactual clauses.

### Examples - Contrafactual Sentence

- 1) Hungkuno nehopi ntONTENTESI ne imo'ningkuhwoneSOHilo.  
talk true say to me-3s true it would have become  
'If he had spoken the truth to me it would have happened.'
- 2) Ngko huhwONTENTESI kuposi'mneSOHilo.  
I male-3s you-hit-1s unreal-indic  
'If I were a man I would hit you.'
- 3) Kiko yahuNTENTESI noni'mneSOHilo.  
you pig-3s eat-1s-unreal-indic  
'If you were a pig I would eat you.'

- 4) NONTENTESI hwolaho mjohosieat-2s vomit you would have thrown up  
'If you had eaten it you would have vomited.'
- 5) PONT+'MTENTESI pONTENTESI honingkanopo noswo'ningkuhwasl oyomo  
come-1s come-2s road-on we will meet come  
kill+'mneSOHilo.  
to you say-1s-unreal-indic  
'If I had come and if you had come, we would have met on the road  
and I would have told you to come.' (Clause one and Clause two each  
relate to Base<sub>n</sub> as Base<sub>1</sub>. Base<sub>n</sub> is expounded by a Sequence Sentence.)
- 6) Nakwo womalohwoneso siko humaNTENTESI nonahoningkohosiwe went-we-and you to be-2d you would have seen us unreal-indic  
'We went and if you had been there you would have seen us.' (The  
last two clauses constitute a Contrafactual Sentence which expounds  
Base<sub>n</sub> of a Coordinate Sentence.)
- 7) Nopuhwasi kotasaNTENTASI nopuwesyuhwaneSOHilo.  
come-1p climb up-1p we would have fallen  
'We came down and if we had climbed up we would have fallen.' (The  
last two clauses constitute a Contrafactual Sentence which expounds  
Base<sub>n</sub> of a Series Sentence.)
- 8) Hwe engo hwomu sohwapo aho makoso'njo yONT+FITENTESI ikujoho we'e  
men big boy pl-1.o. hand neg-hold do-3p hit little  
mofonjukutnneSOHilo.  
neg-fight-3p-unreal  
'If the big men hadn't held the boys they would not have fought just  
a little.' (They would have fought alot.)
- 9) Kako map+'nji yONTENTESI nohumahm'mneSOHilo.  
he neg-come do-3s to be-1s-unreal  
'If he had not come, I would have stayed.'

### 1.7 SENTENCE TYPES FROM CLITICS

Three further Wojokeso sentence types turn on the presence of verb clitics which act much like coordinating conjunctions in an Indo-European language.

General features:

- These sentence types may employ the finer distinctions of tense in non-final bases (as well as in the final base).
- The clitics forming these sentence types (-so coordinate, ko- antithetical, and -'manji conditional) are added to verbs to make further sentence types.

c) These sentence types have no agreement restrictions as to subjects in their component bases.

### 1.7.1 COORDINATE SENTENCE

Coordinate Sentence =  $+(Base_1: \text{Coordinate Clause} + \text{clitic: } -so)^n$   
 $+ Base_n: \text{Simple Sentence}$

Special features:

- a) This sentence type coordinates two or more actions without emphasizing chronological relationship.
- b)  $Base_1$  may be repeated in its minimal form (predicate only) to show duration.
- c) Aside from the above, the deep structures encoded in this sentence type are coupling, succession, awareness, and hypotheticality.

A Coordinate Clause may be either of two constructions. General Clause<sub>7</sub> is a class of clauses whose verb is not inflected for mood but is inflected for any of the non-future tenses. In other words it is the same as General Clause<sub>1</sub> non-future tense without the indicative mood. This clause may be subordinated as a clause which occurs recursively within another clause or it may take the clitic *-so* to form the  $Base_1$  of a Coordinate Sentence when expressing non-future tense. This structure encodes the deep structures of duration, coupling, succession, and awareness. When a future tense Coordinate Sentence occurs a special verb form is used. This variant of the Coordinate Sentence encodes the deep structure of hypotheticality as well as those already listed. These special verb forms consist of a verb stem plus the following person/number markers:

Future Coordinate person-number markers:

	s	d	p
1	-me	-aso	
2	-iso		-fɪjoso
3	-oso		

The clitic *-so* is deleted after the suffix *-fɪjoso*.

#### Examples - Coordinate Sentences

- 1) Oso wonyo hunkuno oso'no nakwo Anitumo jomo wae enafo'ne ulASOSO  
*that bad talk that-conc we God-to ask erase forgive us say-lp-and*  
 Anitu kako wae'nohino.  
*God he will take away*

*'Concerning that bad talk, if we ask God to forgive us, God will forgive us.'* (Hypotheticality.)

- 2) Hano u'MESO yoka wontantifeho.

*walk go I-and cross will say to me-3p*

*'If I go they will be cross with me.'* (Hypotheticality.)

- 3) Humantif+JOSO uhwonif+JOSO mekino sitkwo'mno nto umo'naso uhwoninkuji...

*to be-3p-and see-3p-and bow black already become see-ser-3p*

*'They will wait and they will look and when they see the bow has become black...'* (Succession.)

- 4) Nakwo yome fenjimentihwoneSO moya'mi sofa iloho humiyohofi.

*we grubs split-wood-we-and women they cook did-they*

*'We split wood for grubs and those women cooked.'* (Coupling.)

- 5) Nakwo montemo nowentone topiouyo ango nonjolopo uhwonimentihwoneSO

*we Monday-on went-ser (name) village over there see 1p-and*

*u nto humpo'mentohofofoho.*

*oh already gone-they-indic*

*'We went on Monday and we looked at the house over there at Tapiouyo and oh, they had already gone.'* (We saw that they had already gone.)

(Clauses one and two constitute a Series S which expounds Base<sub>1</sub> of a Coordinate S which encodes awareness).

- 6) Wojokesohwa mpe imentohofosoSO nakwo syoho'no umentihwonefoho.

*(clan name) buy do-they-and we work-for go-we-indic*

*'The Wojokeso people bought (pigs) and we went to get work.'*

(Coupling.)

- 7) Fosyawo'mentihwoneSO osoponta'ni lika'mentihwoneSO Tolaiyo nohotimo.

*we-slept-and that place from we got up and (name) on top*

*'We slept and from there we got up and (went) to Tolaiyo on top.'*

(Succession.)

- 8) Hofiko timo uhwonifIJOSO yokumpohn'nyo uhwoninkuji walofantifeho.

*they eye see-3p-and strong see-ser-3p they will cut*

*'They look and when they see a strong one they will cut it.'*

(Succession: Base<sub>n</sub> is expounded by a Series S.)

- 9) UlifIJOSO a'amulosi nonyo hwamo sukwoho'nyo humo yahupo kisasi

*say-3p-and woman-this greens taro betelnut sugar pig-on put on top lohofihwosi...*

*do-ser-3s*

*'They will say that to her and she will put greens, taro, betelnut, and sugar cane on top of the pig and...'* (Succession: this whole

sentence embeds within a Series S the remainder of which is not given.)

### 1.7.2 ANTITHETICAL SENTENCE

This sentence type and the two that follow constitute a higher layer of structure within the sentence level. To the typical structure of the Series S, Sequence S, Sim S or Coor S they add further elements which outrank the structures of the lower layer of sentences. Thus, the affixes which indicate 'same subject string', '(different S) then', and '(different Subject) while', are not eliminated on addition of elements which indicate *but*, *if* and *so*, *because*; rather they are retained but the latter outrank the former.

Antithetical Sentence = + Base: (clitic ko- + clause) + Base<sub>n</sub>:  
Simple Sentence

Special features:

- a) Prefix ko- *although*, *but* occurs not only with series, sequence, and simultaneous medial verbs but with coordinated verbs as well. The coordinate marker -so is retained when ko- is added.
- b) When an embedded sentence expounds Base<sub>1</sub> the ko- may occur on both verbs of the embedded sentence cf. example 2 below where a Sequence Sentence expounds Base<sub>1</sub> and ko- occurs on both verbs of this embedded sentence. The second verb of the embedded sentence has the series marker to indicate that the next clause has the same subject.
- c) This sentence type brings two bases into opposition with each other and encodes deep structure frustration (in regard to realization of what is expected or fulfillment of desire).
- d) Sub-varieties of this sentence type (viz. series, sequence, simultaneous, and coordinate) can be distinguished according to the type of verb which receives the ko- clitic. In spite of the fact that most structures of the lower layer are open-ended (as to number of bases), when these structures are overlaid with the Antithetical Sentence structure, they become binary, i.e. two-base structures.

Examples - Antithetical Sentences

- 1) Syoho yakumpohn'nyo KOimalofoso hamnoyoho engo muyofoho.  
work strong anti-do-they-and money alot neg-give  
'They worked hard but not much money was given to them.'
- 2) I oso'no kakoe hitoho engo KOifehu'mokosyohonɪŋki Anituye mɪti  
but about that his pity big anti-envelops-seq-3s God's story  
wonɪpompenjiyomo KOhumentioni nakwo yakumpohn'nyo we'yo'maho.  
very peaceful-in anti-we are-ser we big-headed little-neg  
'But though his pity envelops us and though we're living in God's  
peace, still we're not a little big-headed.'

- 3) K0nejapowo'n'ngkahon'ngki nakwo jomo mujo'njo.  
*anti-he-always-gives-us-seq we ask neg-speak to him*  
*'He always gives to us but we don't pray to him.'*
- 4) Yahu mu lohwo me wahmmonji K0yahon'ngko nto wahon'ngki in'ngku  
*piglet that arrow I will shoot anti-do-seq already go-seq-3s follow*  
*loho'maleso yahu mu sohwo kako kaki'no nohonu'ma'nonto lu'ma'masofoho.*  
*do-I-and piglet that one he first saw me ser-3s ran away-3s-indic*  
*'I wanted to shoot that pig but it had already gone and I followed*  
*it and the pig saw me first and ran away.'* (The first clause is the  
 first base of the Antithetical Sentence; the remainder, which  
 expounds Base<sub>n</sub>, consists of a Coordinate S whose first base is a  
 Sequence Sentence, and whose last base is a Series Sentence.)
- 5) Ngko poyo umo'numanji K0yoheso Anitu nufo'makwo.  
*I dead become-1s-ser anti-do-and God helped me*  
*'I thought I would die but God helped me.'*
- 6) Ngko hano K0imeso mehomi humotaho walimontonoho  
*I walk anti-do-and baby cry he will say*  
*'I would go but the baby will cry.'*

### 1.7.3 CONDITIONAL SENTENCE

Conditional Sentence = +(Base<sub>1</sub>: clause + clitic -'manji) + Base<sub>n</sub>:  
 Simple Sentence

Special features:

- a) The clitic -'manji occurs not only with the various sorts of medial verbs, but with coordinated verbs and with non-verb predicators in Indicative Equational Clauses. When clitic -'manji occurs with a coordinated verb the clitic -so is deleted.
- b) This sentence type encodes deep structure hypotheticality.

Examples - Conditional Sentences

- 1) Kako pmmaso'MANJI kako wohumano.  
*he came-3s-if he let him stay*  
*'If he came let him stay.'*
- 2) Ape losi siki hano'no pmmaso'MANJI sekwo mapmmno.  
*woman this nothing walk came-if you get her*  
*'If this woman came for no purpose take her.'*
- 3) Wosihtwantae'MANJI wosihtwaho.  
*we will go-if let's go*  
*'If we are going to go, let's go.'*

- 4) Yahu hwoſi'MANJI me wakumo.  
*pig you are-if arrow I will shoot you*  
*'If you are a pig I will shoot you.'*
- 5) Kiko ape ki'MANJI mokupoſi'mnohono.  
*you woman you-if neg-you-hit-I would*  
*'If you are a woman I will not hit you.'*
- 6) Muyosi'MANJI kako apa'no muyonohoho.  
*neg-give-to him-if he again will not give*  
*'If it's not given to him he will not give it again.'*
- 7) Nopontanſngkuji'MANJI fiſyusi'niſumayo.  
*come-sim-3p-if go and find them*  
*'If they will be coming, go and find them.'*
- 8) Tu'waho'ne'MANJI yafo hwasyopo ſihu foi'mo lohofontſfi...  
*bride payment-if ribs middle-in knife break do-ser-3p*  
*'If it's for a bride payment they break the ribs in the middle and...'*
- 9) Kako uhwonſngkuhwosi'MANJI wakumasyono.  
*he see it-ser-3s-if intent-you-get-benefactive-3s*  
*'If he sees it he will get it for you.'*
- 10) Ngko uhwonſi'mo'MANJI ulimo.  
*I see him-ser-1s-if I will tell him*  
*'If I see him I will tell him.'*

#### 1.8 SENTENCE FROM CONJUNCTION (CAUSE EFFECT SENTENCE)

Cause Effect Sentence = +(Base<sub>1</sub>: clause + conjunction: kalohi)  
 + Base<sub>n</sub>: Simple Sentence

Special features:

- a) The conjunction kalohi *because, therefore* occurs between the two bases.
- b) Base<sub>1</sub> can be expounded by a clause with a medial verb, or a clause with a coordinated verb, or an Indicative Equational Clause. When kalohi occurs after a coordinated clause, the clitic -so is deleted.
- c) There are co-occurrence restrictions that involve positive, negative, and interrogative. In the tabulation below, parentheses include unmarked negation - where negative in the last base extends back over the former base:

positive	positive
(negative)	negative
negative	negative
negative	interrogative

d) This sentence type encodes deep structure efficient cause in its first base.

*Examples - Cause Effect Sentences*

- 1) Jefe honta KALOHI wohumantono'maho.  
*sunny time because we will stay-neg*  
*'Because it's not sunny we will not stay.'*
- 2) Hwe wonyo hwosi KALOHI mpano.  
*man bad you are because go*  
*'Because you are a bad man, go.'*
- 3) Noponto KALOHI imasofoho.  
*came-3s-ser because he did it*  
*'Because he came he did it.'*
- 4) Nopahoningkofi KALOHI imalefoho.  
*came-seq-3p because is did-indic*  
*'Because they came I did it.'*
- 5) Nopontaningkofi KALOHI imalefoho.  
*came-sim-3p because I did it*  
*'Because they were coming I did it.'*
- 6) Hwe wopingo hwosi KALOHI wokijapmmo'maho.  
*man good you because I will give you-neg*  
*'Because you are not a good man I will not give it to you.'*
- 7) Jomo uliso KALOHI wokijapmmontonoho.  
*ask speak because he will give you*  
*'Because you pray to him he will give it to you.'*
- 8) Jefe miyo KALOHI nohumane'elaho.  
*good weather neg-do because to be-lp-inter*  
*'Because it's bad weather (it isn't doing good weather) shall we plan to stay?'*
- 9) Manjo KALOHI noselimne'elaho.  
*neg-speak to me because 2p-speak-ls-plan-inter*  
*'Because I wasn't told shall I tell you?'*
- 10) Mantapmmntonohofa KALOHI masejapmnohono.  
*neg-to me-give-3p because neg-2p-give-ls*  
*'Because they didn't give to me before, I won't give to you.'*



## WOJOKESO PARAGRAPH

### 2.0 INTRODUCTION

Wojokeso paragraphs are typically units composed of two or more tagmemes (at least one of which is obligatory) expounded by sentences or embedded paragraphs. Paragraphs fill tagmemes on the discourse level.

Each paragraph type is presented first in the form of a bi-dimensional array which gives the distinctive tagmemes of the paragraph nucleus along with their exponents - including embedded paragraphs which have been observed to date. Then further contrastive features are listed followed by a summary description and comments. Finally, examples of each paragraph type follow. The code preceding each example indicates whether or not the context from which it was taken is included in the texts at the end of this volume, and if so, where to find it. X indicates non-inclusion. The initials N, P, E, H, and D indicate that the example is included in the texts and stand for NARRATIVE, PROCEDURAL, EXPOSITORY, HORTATORY and DRAMATIC DISCOURSES respectively. The second digit indicates the number of the text and the third digit, the number of the paragraph.

### 2.1 CONTRASTIVE FEATURES

Wojokeso paragraph types are distinguished on the basis of contrastive features of the following sort within the paragraph: different kinds of tagmemes, number of nuclear and obligatory tagmemes, tense changes, subject changes, type of linkage between the tagmemes of a paragraph, and the deep structures which encode within a given type.

Probably the most significant contrastive feature in positing paragraph types is the distinctive kinds of tagmemes which constitute a paragraph type and their relationship to each other within that paragraph (e.g. BUILD UP vs. TEXT vs. EXHORTATION vs. COMPARISON, etc.).

The overall number of tagmemes within a paragraph nucleus differs from type to type. Furthermore, in some paragraphs the nuclear tagmemes are all obligatory whereas in others only one or two are obligatory. The comparison of the number of obligatory tagmemes with the total number of nuclear tagmemes serves to index roughly the overall complexity of a paragraph type.

Tense in a paragraph is significant in the way it relates paragraphs to discourse types (e.g. NARRATIVE DISCOURSE is all non-future tense), and in the way in which tagmemes within a paragraph relate to each other (e.g. in CONTRAST PARAGRAPH the STATEMENT and CONTRAST TAGMEMES must be different tenses; in HORTATORY PARAGRAPH the MOTIVATION TAGMEME expresses non-future tense, EXHORTATION expresses hortatory-imperative tense, and RESULT expresses near future tense).

As already stated (cf. 1.2), general division of tense in the Wojokeso language is made between future and non-future tenses according to certain tense co-occurrence restrictions on the sentence level.

In describing contrastive features within paragraphs in the area of tense changes, a reference to future time includes the finer distinctions: unrealized subjunctive, subjunctive-far future, near future, and hortative-imperative. A reference to non-future includes the finer distinctions: present incomplete, present complete, narrative past, near past, far past and habitual past. Apart from this general tense cleavage, the finer distinctions of tense are also significant in distinguishing between certain tagmemes, e.g. within the CONTRAST PARAGRAPH the STATEMENT tagmeme is expounded by a clause with far past or habitual past while the CONTRAST tagmeme is expounded by a clause with one of the present tenses or with the near future (or vice versa).

Subject change within a paragraph is a further contrastive feature. Thus, some paragraphs always require the same subject in component sentences and some always require different subjects; others permit same or different subjects; others have same versus different subjects under specified conditions; and still others have same subject between certain constituent tagmemes but same or different subject elsewhere. Subject pronouns expressed in Wojokeso are:

	s	d	p
1	ngko	nekwo	nakwo
2	kiko	siko	sekwo
3	kako	hiko	hofiko

2nd and 3rd person dual seem to be losing their contrast so that hiko and siko are sometimes used interchangeably. Only hortative-imperative tense expresses all of these distinctions in verb endings. Other tenses have the same person-number morpheme for 2nd and 3rd person dual and the

same morpheme for 2nd and 3rd person plural. Medial verbs and subordinate verbs make even fewer distinctions (cf. charts in 1.5, 1.6 and 1.7.1 - no two of which have the same topology).

Linkage is quite significant as a contrastive feature in identifying paragraph types. The main forms of linkage are recapitulation, juxtaposition, conjunction and repartee.

Recapitulation makes a 'chain' connection between two sentences, either by repeating the final predicate of the first sentence in the next sentence (head-tail linkage), or by beginning the second sentence with a predicate which is expected to follow the final predicate of the first sentence.

a) head-tail

Mu'nohini humamentisofoho.

*piglets-only lived-indic*

*'Only the piglets lived.'*

Humamentisoso Ntawo'yohwo noponto...

*they lived and (name) came and*

*'They lived and Ntawo'yohwo came and...'*

b) Expected predicate (in a chain of predicates)

Nosyafisyonto te manto mijo'no humawehi.

*thought-ser-3s bamboo get-ser-1s water-for went down-1s*

*'She thought that and got the bamboo and went down for water.'*

Mijo ifonto nosaponto uhwonimentisoso mote iwahino.

*water fill-ser-3s came up ser-3s saw-3s-coor rat nest*

*'She filled up with water and came up and saw a rat's nest.'*

Mote'no ijimentisoso ajwoponta'ni tikwolojo swoma'mentono.

*rat-for dig-3s-coor middle-from charcoal brought out-3s*

*'She dug for the rat and from the middle (of the nest) brought out some charcoal.'*

Juxtaposition makes a unit by mere proximity of sentences in context or by this plus a lexical tie between two sentences. The latter can involve parallelism, anaphoric reference, continuity of action or participant, or paraphrase.

a) mere proximity in context

A'amu sohwa tongo nohumentaningkuhwososopo uhwononte santifeho.

*people they animals in the place they will be they see and they go up*

*'People will see where animals are living and they will go up.'*

Siwojo sohwa tongo sohwa hofikoe akinomo iningkakuji wolofantifeho.

*dog they animal they their smell they will follow they will bite*

*'Dogs will follow the animals' smell and will bite them.'*

## b) parallelism

sife pi'níngo mmo'nyo'nji.  
 feet many don't become with  
 'Don't become with many feet.'

aho pi'níngo mmo'nyo.  
 hand many don't become  
 'Don't become with many hands.'

haloho pi'níngo mmo'nyo.  
 ear many don't become  
 'Don't become with many ears.'

(In other words be single minded.)

## c) anaphoric reference

Angolopo ki'mofape Giamukwi'nji Yafehwo'nji nofosyahumentanngki  
 this place we crossed (name)-with (name)-with they were staying  
 Yafehumo tumato loho'malohwonefoho.  
 (name) get him we did-indic  
 'We crossed to this place where Giamukwi and Yafehwo were staying  
 and picked up Yafehwo.'

Osopo Giamukwi aho nenapahonngki...  
 there (name) hand gave to us and  
 'There Giamukwi shook our hands and...'

## d) continuity of participant

fonjontifi osomta'angoso nthu'nahone po'ntfohwo.  
 they hit it and from that finally it was weakened  
 'They hit it (the snake) and from that he finally became weak.'

Nom'ne ae'uyo nomt'mo wesoso ikujoho'nji me'nji nohu'nahone fonjasi  
 another last down there he went and hitting arrows finally kill  
 lohofontifi...  
 they did and  
 'He (the snake) went down to the last one (trap) and with hitting and  
 arrows they finally killed him and...'

## e) paraphrase

hwommo ikisohi  
 knee kneel  
 'We must submit.'

nakwo ho'nomo  
 we lift up  
 'We must respect.'

A conjunction is a sentence initial marker which occurs in the exponent of the second of two tagmemes and which links two tagmemes together. Conjunctions in *Wojokeso* are often ambiguous but have somewhat the following meanings:

- oso that, then, so*
- oseso so, then*
- i but, well, so, then*
- i oso'no but because of that*
- i oso but*
- oso'ne'no therefore*
- osomne'no therefore*
- oso'no concerning that, because of that*

In a class apart are the two conjunctions which expound **ADVERSATIVE** tagmeme of the **CONTRADICTION PARAGRAPH**. Falling intonation sets these conjunctions apart from either the preceding or following sentence. Consequently they are considered to constitute a paragraph-level linkage tagmeme (2.3.3.1). In a still different category but included under this definition of conjunctions is sentence-initial *hwapingo the reason is* which connects **REASON** tagmemes to **TEXT** in **EXPLANATORY PARAGRAPHS** (2.3.4.2). The exclamatory particle *ou oh* seems to be an expression indicating an additional thought connected to the previous material but is not considered to be a conjunction. Sometimes, however, the conjunction *i* seems to function somewhat like *ou*.

Repartee is a type of linkage in which what is said by one speaker evokes something from another speaker(s). This type of linkage is predominant in **DRAMATIC DISCOURSE** and in some **DIALOGUE PARAGRAPHS**.

Often more than one paragraph type can encode the same deep structure but there are distinctive encodings as well. In describing the deep structure of a paragraph obviously some of the structures must be ignored which occur internally in sentences and embedded paragraphs. Thus when a given deep structure is posited for a paragraph it indicates the more comprehensive deep structure of the paragraph rather than the specific structures of each exponent on all levels. Optional tagmemes are not shown in the general deep structure analysis.

A further contrastive feature - were our data more exhaustive - might well be degree of recursion (embedding of paragraph within paragraph) in these various paragraph types. Thus, while most paragraph types seem to permit recursion freely, **EXECUTION**, **INTENTION** and **REPORTED SPEECH** are possibly non-recursive types, while **COMPARATIVE PARAGRAPH** is apparently minimally recursive. In regard to the very similar **HORTATORY** and **EXPLANATORY PARAGRAPH**, the latter is apparently considerably more recursive than the former.

## 2.2 PARAGRAPH PERIPHERIES

The PARAGRAPH PERIPHERIES are non-contrastive tagmemes which may precede or follow most paragraph nuclei. (To date peripheries have not been observed with all paragraph types.) They are not linked into the paragraph in a specific or diagnostic way as are the tagmemes of the nucleus. They may be loosely associated with the material of the nucleus or may serve to introduce the circumstances or participants. Peripheries are usually filled by sentences but occasionally an embedded paragraph fills this slot.

SETTING is a preposed periphery that occurs primarily in NARRATIVE, DIALOGUE and PROCEDURAL PARAGRAPHS. It introduces the participants or circumstances involved in the nucleus of the paragraph. Often it is portmanteau with the first BUILD UP or STEP.

PRELIMINARY is a preposed periphery that occurs primarily in EXPLANATORY PARAGRAPHS. It is loosely associated with the nucleus, and is usually a non-thematic comment about the TEXT.

TERMINUS is a postposed periphery which expresses a closing comment, shift of locale, or explanation. It has been observed to occur primarily in NARRATIVE, PROCEDURAL, EXPLANATORY, ANTITHETICAL and DIALOGUE PARAGRAPHS.

## 2.3 PARAGRAPH NUCLEI

In attempting to arrange the paragraph types in a logical order for presentation a number of pairs began to emerge with more observable distinctions between tight and loose internal organization. Tight organization implies more rigid restrictions upon the form of the paragraph than loose organization. The system is not complete in that two paragraph types, ALTERNATIVE PARAGRAPH and REPORTED SPEECH PARAGRAPH, do not enter into such pairs.

In the accompanying chart, the pairs are arranged horizontally beginning with pairs whose only linkage is juxtaposition, moving across to those employing conjunctions, and ending with those with recapitulation as the main linkage device. The non-paired paragraphs are included at the end.

<b>PARALLEL P</b> +IT <sub>1</sub> +IT <sub>2</sub> +IT <sup>n</sup> +SUM (2/4+)	<b>CONTRAST P</b> +STA+CONT+REINF (2/3)	<b>CONTRADICTION P</b> +STA+ADVER+RESTA (3/3)	<b>HORTATORY P</b> +MOTIV+EXHOR+ELAB <sup>n</sup> +PARA <sup>n</sup> +REINF+RESULT +WARN+COMM (2/8)	<b>EXECUTION P</b> +PLAN+EXECU (2/2)	<b>INTERROGATIVE P</b> +QUESTION +ANSWER (2/2)	<b>PROCEDURAL P</b> +ST <sub>1</sub> +SIMIL ST +CONDIT ST+ST <sup>n</sup> (1/4+)	<b>ALTERNATIVE P</b> +OPTION <sub>1</sub> +OPTION <sub>2</sub> (2/2)	
Tense S	Tense D	Tense S	Tense S and D: non-fut; hort-imp; fut	Tense D: hort-imp; non-fut	Tense S	Tense S (fut/non-fut)	Tense S (fut)	
Subject SD	Subject S	Subject SD	Subject S and SD	Subject S/D	Subject S/D	Subject SD (non-specific)	Subject S	
Link juxt	Link before, now, occasionally conj.	Link conj. i.e. ADVER	Link conj, juxt, recapit	Link recapit	Link juxt	Link recapit	Link juxt	
<b>COORDINATE P</b> +COORD <sub>1</sub> +COORD <sub>2</sub> +COORD <sup>n</sup> (2/3+)	<b>COMPARATIVE P</b> +STA+COMP +REINF (2/3)	<b>ANTITHETICAL P</b> +SEC+SEC+SEC' (2/3)	<b>EXPLANATORY P</b> +TEXT+ELAB+PARA +REINF+COMM+REASON +RESULT+WARN (2/8)	<b>INTENTION P</b> +DISAVOW+INTENT (2/2)	<b>DIALOGUE P</b> +SP <sub>1</sub> +(+SP <sub>2</sub> <sup>n</sup> +SP <sub>3</sub> +SP <sub>0</sub> ) +SP <sub>4</sub> +BU <sup>n</sup> (2/6+)	<b>NARRATIVE P</b> +BU <sub>1</sub> +BU <sup>n</sup> (1/2+)		<b>REPORTED SPEECH P</b> +SP+CLOSURE (2/2)
Tense S	Tense S	Tense SD	Tense S and SD	Tense D: pres; fut	Tense S (of Quotative v)	Tense S (non-fut)		Tense S (of Quotative v)
Subject SD	Subject D	Subject SD	Subject S and D	Subject S	Subject D	Subject SD (specific)		Subject S (of Quotative v)
Link juxt	Link juxt	Link conj, juxt	Link conj, juxt recapit	Link juxt	Link recapit of quote v	Link recapit, juxt		Link recapit in a formulaic S

LEGEND: Fraction after formula indicates the number of obligatory tagmemes over the number of nuclear tagmemes.

S = same; D = different; SD = same or different; S/D = same or different under specified conditions; S and D = same for some constituent tagmemes but different for others; S and SD = same for some constituent tagmemes but same or different for others.

### 2.3.1 PARALLEL AND COORDINATE PARAGRAPHS

The shared features of these paragraphs is their capacity for listing items. The tight syntagme, **PARALLEL PARAGRAPH**, has parallel internal structure in that only one corresponding lexical item differs in the constituent tagmemes. In the **COORDINATE PARAGRAPH** no lexical item need be the same. In fact, the only linkage between two tagmemes in the latter may be mere proximity in context, although, usually there is a reinforcing lexical tie. In some **COORDINATE PARAGRAPHS** there is parallelism in the deep structure but a lack of formal parallelism in the surface structure.

#### 2.3.1.1 Parallel Paragraph

PARALLEL PARAGRAPH =	+ ITEM <sub>1</sub>	+ ITEM <sub>2</sub>	± ITEM <sup>n</sup>	± SUMMARY
	Sentence	Sentence	Sentence	Sentence
	EXPL P	COOR P		

Special features:

- a) There are two obligatory tagmemes, one optional (**SUMMARY**) tagmeme, and a potentially indefinite number of further optional tagmemes. A total of no more than five tagmemes has been observed in any given example of this paragraph type.
- b) The tense of the tagmemes is always the same, in fact the predicate (in the **ITEM** tagmeme) is usually one of the lexical items which is held constant.
- c) The subjects of the **ITEM** tagmemes may be the same or different depending on which lexical items in the structure are held constant.
- d) The **ITEM** tagmemes are linked by their parallel structure in which one corresponding lexical item differs from tagmeme to tagmeme.
- e) The optional **SUMMARY** is not parallel in structure with the **ITEMS**, but summarizes the total paragraph.

The deep structure expressed by this paragraph type is Parallel Coupling. Certain minor irregularities are tolerated in this paragraph type. In one example the subject and predicate, which are presumably held constant, are deleted and only the lexical items which differ are given in a parallel form. In some examples only the final base of the first sentence is parallel with the second sentence.



## Examples

N-1-6

## 1) PARALLEL PARAGRAPH

- ITEM<sub>1</sub>: ...simo'mjo sesa'e siko ape ma'nimentisiyofoho.  
*first pair they wife married-they-two-indic*  
*'The first brother and sister married each other.'*
- SS ITEM<sub>2</sub>: Tifinjo sesa'e siko ape ma'nimentisiyofoho.  
*latter pair they wife married-they-two-indic*  
*'The latter brother and sister married each other.'*
- SS SUMMARY: Ose hokisi'mentisofoho.  
*that reproduced-3s-indic*  
*'That's how they reproduced.'*

X

## 2) PARALLEL PARAGRAPH

- Ell ITEM<sub>1</sub>: Osopo nta'angoso we nom'ne ajwo'mo.  
*that place from bush another in the middle*
- Ell ITEM<sub>2</sub>: Osopo nta'angoso nom'nepo.  
*that place from another place*
- Ell ITEM<sub>3</sub>: Osopo nta'ango we nom'ne ajwo'mo.  
*that place from bush another in the middle*
- Ell ITEM<sub>4</sub>: Osopo nta'angoso nom'ne we ajwo'mo.  
*that place from another bush in the middle*
- SS SUMMARY: Ose'nohino.  
*'From that place to another bush in the middle.'*  
*'From that place to another place.'*  
*'From that place to another bush in the middle.'*  
*'From that place to another bush in the middle.'*  
*'That's all it was.'*

X

## 3) PARALLEL PARAGRAPH

- ITEM<sub>1</sub>: EXPLANATORY PARAGRAPH
- Ser TEXT: Ou ose nohoninkohosisi siko sikoe simeho wopingo  
*oh that they will see us they their stomach good*  
*sikoe simeho wonyo angakfo.*  
*their stomach wonderful*  
*'Oh when they see us doing that their stomachs will be*  
*good, very wonderful.'*

Ser | PARA: Oso nohonngkohosi si wopnggo umo'n montono.  
           that they will see us good will become  
           'They will see us doing that and they will be happy.'

ITEM<sub>2</sub>: COORDINATE PARAGRAPH

SS | COOR<sub>1</sub>: Oh Anitu huhwo nohonontehi.  
           oh God also will see us  
           'Oh God also will see us.'

SS | COOR<sub>2</sub>: Ou Anitu huhwo simeho wopnggo angkafo.  
           oh God also stomach wonderful  
           'Oh, God will also be happy.'

SS | COOR<sub>3</sub>: Anitu kakoe towahuno nakwoe simehomo.  
           God his spirit our stomach-in  
           'God will give us his holy spirit.'

H-1-1.11

4) PARALLEL PARAGRAPH

SS | ITEM<sub>1</sub>: S+kuno'nji imongo'nji hinjohwo'i huno Antune'no huno'nohini.  
           evening morning noon think God-about think-only  
           'In the evening, in the morning, at noon, I just think about  
           God.'

SS | ITEM<sub>2</sub>: Yesumne'no huno'nohini.  
           Jesus-about think-only  
           'I just think about Jesus.'

X

5) PARALLEL PARAGRAPH

SS | ITEM<sub>1</sub>: Sife pi'ningo mmo'nyo'njo.  
           feet many don't become-with  
           'Don't become with many feet.'

SS | ITEM<sub>2</sub>: Aho pi'ningo mmo'nyo.  
           hand many don't become  
           'Don't become with many hands.'

SS | ITEM<sub>3</sub>: Haloho pi'ningo mmo'nyo.  
           ear many don't become

E11 | SUMMARY: Anga'no.  
           one  
           'Just one.' (Be single-minded!)

## H-1-3.3

## 6) PARALLEL PARAGRAPH

SS ITEM<sub>1</sub>: Nakwoe ikujoho wonyo hungkuno sifajo hwasyo hungkuno oso  
           our fight bad talk cursing lying talk that  
           nakwoe simehomo mnaweho.  
           our stomach-in is  
           'Our fighting, bad talk, swearing, lying talk, these are  
           in our stomachs.

SS ITEM<sub>2</sub>: Nakwoe hunomo weho.  
           our thought-in is  
           'They are in our thoughts.'

## 2.3.1.2 Coordinate Paragraph

COORDINATE PARAGRAPH = + COOR<sub>1</sub>      + COOR<sub>2</sub>      ± COOR<sub>n</sub>  
                                  Sentence      Sentence      Sentence  
                                  COOR P      CONTRAD P      EXPL P

Special features:

- There are two obligatory tagmemes and a potentially indefinite number of optional tagmemes though no more than three of the latter have been observed.
- The subjects of the tagmemes may be the same or different.
- The tense of all tagmemes is the same unless embedded by paragraphs that change tense internally.
- The only grammatical link between the tagmemes is juxtaposition.

Paragraphs of this type usually embed within other paragraphs but they may fill discourse level slots. The most frequent deep structure expressed by this paragraph is Coupling with same or different first terms (Ex. 1, 3, 4). Parallel Coupling may also encode in COORDINATE PARAGRAPHS, but without precise parallelism in the surface structure (cf. Ex. 2).

## Examples

## E-5-3

## 1) COORDINATE PARAGRAPH

SS COOR<sub>1</sub>: Oso tongo huhwo sohwo hofikoe wasopoyoso lpsayofoho.  
           that game referred to their food is fruit  
           'The food of that game referred to is fruit.'

SS COOR<sub>2</sub>: EXPL PARAGRAPH  
           TEXT: Hinjosopo saho fowyowowo'ningkofo.  
           at noon sleep they always sleep  
           'They always sleep at noon.'

SS | PARA: sikwo'miyosomo hofikoe hinjoponoho.  
           *in the night their noon-indic*  
           'Their noon is in the night.'

SS | COOR<sub>3</sub>: Oso tongo hiso me'wampe'njofoho.  
           *that game that sweetness-with-indic*  
           'That game is delicious.'

X

## 2) COORDINATE PARAGRAPH

Ser | COOR<sub>1</sub>: Moi'wo lonto, mijo sohwo moi'wo mofonto, moi'wo mijo  
           *finish spoke water dem finish pouring finish water*  
 Ell | mofonto, mofonto, Anungo kako mijile mofisoso osofosofahu'no.  
           *pouring pouring (name) he water bamboo poured four*  
           'When it finished speaking the water finished pouring, and  
           when it finished having poured and poured, Anungo had four  
           water bamboos poured out.'

Ell | COOR<sub>2</sub>: Kaukeso kakoe osofosofahu'no.  
           *(name) his four*  
           'Kaukeso's were four.'

SS | COOR<sub>3</sub>: Nom'ne hufa'uyoso sikinjofoho.  
           *another two for nothing-indic*  
           'Another two weren't for anything.'

SS | COOR<sub>4</sub>: Lingvaku kakoe hufa'usihune ose mofisofo.  
           *(name) his three that poured*  
           'Lingvaku's were three that poured out.'

Ell | COOR<sub>5</sub>: Kapiamu kakoe anga'no.  
           *(name) her's one*  
           'Kapiamu's was one.'

X

## 3) COORDINATE PARAGRAPH

Ser | COOR<sub>1</sub>: Misis hufa'u siko nje simehomo nohononji nje humomo  
           *misses two they my stomach-in saw my thought-in*  
           nohononji nje hunoso wopingo'nohini.  
           *they say my thoughts good-only*  
           'The two misses saw my life and they saw my thoughts were  
           good.'

Ell | COOR<sub>2</sub>: Ou ngko hungkuno syoho wopingo'nohini wonyo angkafo.  
           *oh I talk work good-only wonderful*  
           'I do the language work very well, wonderfully.'

H-1-4.2

## 4) COORDINATE PARAGRAPH

- SS COOR<sub>1</sub>: Nom'ne ole ulimotofoto jije apemo ikujoho fongkiyoso  
*another this they say your wife hit hitting*  
 hnnemi'nji hnnengkwohwo'nji humentaningkisopo  
*your mother and father -in-law place where they are*  
 timoso'nji ikujoho posiyo'eno.  
*eye-with hit don't hit*  
*'Another thing they say is this, As for hitting your wife -*  
*while your father-in-law and mother-in-law are watching,*  
*don't hit her.'*
- SS COOR<sub>2</sub>: Yohonituhwa'eno.  
*pretend to hit-don't*  
*'Don't pretend to hit her.'*
- COOR<sub>3</sub>: CONTRADICTION PARAGRAPH
- SS STATEMENT: yoka ilimo luhwonyo'eno.  
*rebuke sternly don't say*  
*'Don't look at her sternly and rebuke her.'*
- SS ADVERSATIVE: O'o.  
*no*  
*'No.'*
- SS RESTATEMENT: Wopingo'nohini.  
*good-only*  
*'Be real good.'*
- Seq COOR<sub>4</sub>: Kako wonyo hungkuno kako kilohoninkuhwosi i kiko ho'nomo  
*she bad talk she she says to you then you lift up*  
*ulohofefoho.*  
*you do-indic*  
*'When she says bad things to you, then you just respect her.'*

## 2.3.2 CONTRAST AND COMPARATIVE PARAGRAPHS

The shared feature of CONTRAST PARAGRAPH and COMPARATIVE PARAGRAPH is the encoding of Contrast. The tight syntagmeme, CONTRAST PARAGRAPH contrasts differing circumstances in a time framework and is characterized by time words and tense change. The COMPARATIVE PARAGRAPH contrasts two items in respect to antonymic features.

## 2.3.2.1 Contrast Paragraph

CONTRAST PARAGRAPH =	+ STATEMENT	+ CONTRAST	± REINFORCEMENT
	Sentence	Sentence	Sentence
	CONTRAD P	EXPL P	EXPL P
	REPORT SP P	DIAL P	

Special features:

- There are two obligatory tagmemes and one optional tagmeme.
- The tense must be different in the two obligatory tagmemes, a past tense (far past or habitual past) and a present or (near) future tense.
- In the paragraphs observed to date the subjects of the two tagmemes have been the same.
- The tagmemes are linked by juxtaposition marked by the time words *before* hohonta and *now* olohonta, and also occasionally by the conjunction i.

The function of the paragraph is to show a contrast in circumstances in a framework of opposed times. When only one time word (*before* or *now*) is present the other is implied by the change of tense. The optional tagmeme, REINFORCEMENT, repeats the lexical idea of the STATEMENT tagmeme (deep structure Equivalence Paraphrase). Usually the STATEMENT tagmeme expresses the past relationship and CONTRAST the present though in one example (possible subtype, ex. 2) this was reversed.

The deep structure which is encoded in the two obligatory tagmemes of this paragraph type is Contrast - involving an opposition of past and present/future plus some further lexical opposition. Sequences of CONTRAST PARAGRAPH occur in which the second paragraph is a paraphrase or elaboration of the first; such sequences constitute EXPLANATORY PARAGRAPHS.

Examples

X

## 1) CONTRAST PARAGRAPH

Ser | STATEMENT: Ose lonto hwe sohwa hofiko nohumantifi hohontajoso  
 that he said man pl they were there and before  
 yahu fonjasiyoso oleno impe tu'wargomo jilipo'motofofoho.  
 pig killing was this rope neck-in strangled-they-indic  
 'He said that and the men were there and the old way  
 of killing was this, they used to strangle the pig with  
 a rope.'

SS | CONTRAST: Olohonta hakuwajo hosimno'nji a'apaho halojo'njofe  
 now machete spear-with skin white's  
 mekino'nji polofosyuwo'ningkohofofoho.  
 bow-with shoot-always-they-indic  
 'Now they usually shoot it with the white man's gun or  
 machete or spear.'

X

## 2) CONTRAST PARAGRAPH

Ser | STATEMENT: Moi'wo ulonto, ulohi, Kaukesoku jije hano wopingo  
 finish he spoke he said (name) you your walk good  
 wem'monnoho.  
 you will walk  
 'He finished talking to him and he said to him, Your  
 hunting trips will be successful.'

Sim | CONTRAST: Hohonta tongo imomo tongo poyo pe'nowentaningki  
 before game hole-in game dead while being dead  
 uhwonimotnneso olohonta awonoho.  
 you used to see now no  
 'Before you always saw the game dead in it's hole and  
 now it won't be that way.'

SS | REINFORCEMENT: Jije hano wopingo wem'monnoho.  
 your walk good you will walk.  
 'Your hunting trips will be good.'

X

## 3) EXPLANATORY PARAGRAPH

TEXT: CONTRAST PARAGRAPH

SS | STATEMENT: Hohonta nakwo woniwonyo ehumamotihwonefoho.  
 before we very bad we were living-indic  
 'Before we were living very poorly.'

Seq | CONTRAST: Anituye miti si'mofapahoningki nakwo wonipompenjiyo'mo  
 God's talk came up-seq-it we very peace-in  
 humalohwono.  
 we are living  
 'God's story came and we are living in peace.'

PARAPHRASE: CONTRAST PARAGRAPH

SS | STATEMENT: Hohonta nakwo tohino'njo humamotihwonefoho.  
 before we pain-with used to live-indic  
 'Before we were living with pain.'

E11 | CONTRAST: | olohonta nakwo wonyoangkafo.  
 but now we wonderful  
 'But now we're (living) wonderfully.'

H-1-1.8

## 4) CONTRAST PARAGRAPH

## STATEMENT: CONTRADICTION PARAGRAPH

SS STATEMENT: Ho'nanihumasofo osohonta ngko hohonta Anitune'no  
*he put it in me that time I before God-about*  
 huno ose syafisiyo'maho.  
*think that think-neg*  
*'When he put it in my stomach, before I didn't*  
*think about God.'*

SS ADVERSATIVE: O'o.

*no*  
*'No.'*

SS RESTATEMENT: Huno wonyo hwahoponjo e'mayoso'nohino huno  
*thought bad ground-with things-only thought*  
*syafisyuwo'nimalefoho.*  
*I always thought-indic*  
*'Without thinking (about God) I thought bad*  
*thoughts only about things of the flesh.'*

## CONTRAST: EXPLANATORY PARAGRAPH

Coo TEXT: I olohonta ngko anitune'no isamoyoka ul'maleso  
*but now I God-to thank you said to him and*  
*olohonta Anitu kakoe towahuno wopingoso nje simehomo*  
*now God his spirit good my stomach-in*  
*ho'nanihumasoso ngko nje simeho hi'ntnnono Anitumo*  
*he put in me and I my stomach liver-with God-to*  
*uyuwo'nalokweno.*  
*I am always giving to him*  
*'But now, when I prayed to God, God put his holy spirit*  
*in my stomach and I am always believing in God.'*

## PARA: PARALLEL PARAGRAPH

SS ITEM<sub>1</sub>: Sikuno'nji imongo'nji hinjohwo'i huno Anitune'no  
*evening morning noon think God-about*  
*huno'nohini.*  
*think-only*  
*'In the evening, in the morning, at noon, I just*  
*think about God.'*

SS ITEM<sub>2</sub>: Yesumne no huno'nohini.  
*Jesus-about think-only*  
*'I just think about Jesus.'*



E-7-1

## 5) EXPLANATORY PARAGRAPH

TEXT: CONTRAST PARAGRAPH

STATEMENT: DIALOGUE PARAGRAPH

SP<sub>1</sub>: PROP: EXPLANATORY PARAGRAPH

Seq

TEXT: Hohonta mison kahopi sapmentiso sohonta mison  
*before mission new came up-he that time mission*  
 kako hungkuno ole lahoningki Anitu humaho.  
*he talk this said-seq-he God lives*

SS

ELAB: Nakwo Anituye mehomi'nyoho.

*we God's children*

*'Before when the mission first came up he said  
 this, There is a God. We are God's children.'*

SP<sub>0</sub>: REM: COORDINATE PARAGRAPH

Seq

ITEM<sub>1</sub>: REPORTED SPEECH PARAGRAPH

SPEECH: Ose lahoningki, Peho Anituno kalohoho.  
*that he said-seq what God dubt he said*  
*'He said that and I wonder what God he*  
*talked about.'*

SS

CLOSURE: nje hunomo ose syafihu'mentohefoho ngko.  
*my thought-in that I thought I*  
*'That was in my thoughts.'*

ITEM<sub>2</sub>: REPORTED SPEECH PARAGRAPH

SPEECH: HORTATORY PARAGRAPH

MOTIVATION: EXPLANATORY PARAGRAPH

TEXT: COORDINATE PARAGRAPH

SS

COOR<sub>1</sub>: EXPLANATORY PARAGRAPH

TEXT: Anitu sohwo nti'mo kohumaho.  
*God that-one where dubt-he lives*  
*'I wonder where this God is.'*

Sim

PARA: nti'mo humentaninkingki kalohoho  
*where lives-siml-he dubt said he*  
*Anitu humahoesofo.*  
*God that God is*  
*'I wonder where he was while he was*  
*saying there is a God.'*

SS

COOR<sub>2</sub>: yofe lisolosofa.*name he said-this**'He said this name.'*

Sim

REINFORCEMENT: nti'mo humentaningki  
 where lives-siml-he  
 kalohoho.

dubt-he said

'I wonder where he (God) was  
 while he (the mission) was  
 speaking.'

SS

EXHORTATION: Noho uhwonano huhwo sohwo nakwono.  
 come on let's see referred to we  
 'Come on, let's see this referred  
 to one.'

SS

CLOSURE: Ose syafihu'motefo hohonta ngko.  
 that I used to think before I  
 'Before I used to think that.'

CONTRAST: EXPLANATORY PARAGRAPH

Ser

TEXT: I olohonta ngko nipa'nonji ou Anituye  
 but now I hear and oh God's  
 mehomini'nyoho i upa'nonji ou olohonta ngko  
 child-I am that I heard oh now I  
 tifi.  
 follow  
 'But now I've heard and I heard I am God's  
 child and now I follow.'

SS

PARA: Kakoe mitimo tifi hafiyo'nohini.  
 his \ story follow very well  
 'I follow his teachings very well.'

ELAB: CONTRAST PARAG PH

STATEMENT: REPORTED SPEECH PARAGRAPH

SPEECH: EXPLANATORY PARAGRAPH

SS

PRELIM: Hohonta sohonta huno nto'no manyo'njo.  
 before time think straight to me didn't  
 'Before I didn't understand.'

SS

TEXT: EXPLANATORY PA G PH

TEXT: Anituyeso nti'mto kalohopo.  
 God's where dubt he said place  
 'I wonder where God's things were when  
 he spoke.'

SS

COMMENT: Kako hwasyo laho  
 he lie spoke  
 'He lied.'

SS

ELAB: Anitu sohwo mohumuyoho.

*God he is not living**'There is no God.'*

ELAB: ALTERNATIVE PARAGRAPH

Ser

OPT<sub>1</sub>: i syafthu'mento ou nakwo iyo engosomta'ni*I thought oh we tree large-from**imo'n'tmentuhwont'ntikeno.**we became-maybe**'I thought maybe we came from that big tree.'*

SS

OPT<sub>2</sub>: mijomnta'ni imo'n'tmentuhwont'ntikeno.*water-from maybe we became**'Maybe we came from the water.'*

SS

CLOSURE: Ose syafthu'mentohefo.

*that I thought**'I thought that.'*

CONTRAST: i olohonta Anitu namti'mokumenjihn'nyoho

*but now God made us**nelahon'ngkofi ose upa'nontoni ou ngko nje**they told us-seq that we heard oh I my**haloho nifo'wahon'ngki ngko kakoe mitimo tifi.**ear opened-it-seq I his story follow**'But now they told us God made us and we heard**that and oh my ears were opened for me and I**follow his teaching.'*

REINFORCEMENT: EXPLANATORY PARAGRAPH

SS

TEXT: Ose hohonta ngko ose syafthu'mentohefoho.

*that before I that I thought-indic**'Before that's what I thought.'*

ELAB: REPORTED SPEECH PARAGRAPH

Parallel

SPEECH: Anitu humaho lahon'ngki Yesu humaho

*God lives he said-seq Jesus lives**lahon'ngki towahuno humaho lahon'ngki**he said-seq spirit lives he said-seq*

Sim

*mison sohwo ose nti'mo humentan'ngkofi**mission he that where lives-siml-they**kalohoho.**dubt-he said**'There is a God, he said, and there is**Jesus, he said, and there is a holy spirit,*

*he said and the mission said that and I  
wonder where they were while he was saying  
that.'*

SS

CLOSURE: Ose syafihu'mentohefoho.  
that I thought-indic  
'That is what I thought.'

### 2.3.2.2 Comparative Paragraph

COMPARATIVE PARAGRAPH = + STATEMENT + COMPARISON ± REINFORCEMENT  
Sentence Sentence Sentence  
EXPL P

Special features:

- There are two obligatory tagmemes and one optional tagmeme.
- The tense of the two tagmemes is always the same (usually Equational Clauses are involved in the exponents).
- The subjects of the two tagmemes are always different.
- The tagmemes are linked by juxtaposition.

As the Wojokeso language lacks comparative words such as *bigger*, *fatter*, etc. it uses a paragraph structure to show comparisons. The **STATEMENT** states a feature of one item and the **COMPARISON** compares it with a contrasting feature of another item. **REINFORCEMENT** reinforces the **STATEMENT** tagmeme. The deep structure is contrast involving antonymic predicates with differing first terms.

Examples

E-6-1.2

#### 1) COMPARATIVE PARAGRAPH

- SS PRELIM: Oso mpaluso hiso kako ho'yango nomawo'ningkisofoho.  
*that plane that it cargo always gets-it-indic*  
'That plane repeatedly picks up cargo.'
- SS STATEMENT: Kako mofehi'nyo anga'no kako hano honingkano sawemo  
*it sun one it walk road long-in*  
engo sopo kako hano komo'nohini'njofoho.  
*big place it walk quickness-with-indic*  
'In one day it goes quickly on a very long journey.'
- Coo COMPARISON: Kaleso kako hano honingkano sawemo sopo wesoso  
*car it walk road long-in place goes-and*  
sukuno mehwo'so'no wofasyawo'mtonoho.  
*dark comes-when it will sleep*

*'If a car goes on a very long journey when darkness comes it will sleep.'*

SS REINFORCEMENT: Mpalisoso mofehi'nyo anga'no walimontonoho.  
                   plane       sun       one       will shine  
                   *'The plane - the sun will shine just once.'*

X

## 2) COMPARATIVE PARAGRAPH

SS STATEMENT: nope yomeso kakoe afofoso yome iyomjo somo yakolonoho.  
                   palm grubs his fat grubs tree surpasses  
                   *'The palm grubs fat surpasses the tree grubs fat.'*

SS COMPARISON: iyomjo yomeso afofo we'e.  
                   tree grubs fat little  
                   *'The tree grubs fat is little.'*

X

## 3) COMPARATIVE PARAGRAPH

SS STATEMENT: Oso mofehi'nyoso wopingofoho.  
                   that sun           good-indic  
                   *'That sun is good.'*

### COMPARISON: EXPLANATORY PARAGRAPH

SS TEXT: Ifoyoso wonyofoho.  
                   rain bad-indic  
                   *'The rain is bad.'*

SS ELAB: Oso ifoyoso hulimo imo'nyo'njofoho.  
                   that rain mud becomes-with-indic  
                   *'The rain causes mud.'*

SS REINFORCEMENT: Mofehi'nyoso wopingofoho.  
                   sun           good-indic  
                   *'The sun is good.'*

E-3-1.2

## 4) COMPARATIVE PARAGRAPH

SS STATEMENT: Oso hofikoe yofayokinoso we'efoho.  
                   that their boat           little-indic  
                   *'Their boats are little.'*

SS COMPARISON: A'amu a'apaho halojo'njo sohwafoeso mikunimposofoho.  
                   people skin white-with their's big-indic  
                   *'The people with white skin's boats are enormous.'*

### 2.3.3 CONTRADICTION AND ANTITHETICAL PARAGRAPHS

The shared feature of CONTRADICTION and ANTITHETICAL PARAGRAPHS is that they both may encode the same deep structure, namely Exception. However, CONTRADICTION PARAGRAPH primarily encodes Negated Antonym Paraphrase although it may also encode Warning. ANTITHETICAL PARAGRAPH primarily encodes Frustration, but may possibly encode Contrast as well.

#### 2.3.3.1 Contradiction Paragraph

CONTRAD PARAGRAPH = + STATEMENT	+ ADVERSATIVE	+ RESTATEMENT
Sentence	o'o no	Sentence
INTER P	awonoho no	COOR P
REPORTED SP P		CONTRAD P
		HORT P
		EXPL P

Special features:

- There are three obligatory tagmemes and no optional tagmemes.
- Tense is the same in STATEMENT and RESTATEMENT tagmemes.
- The subjects of STATEMENT and RESTATEMENT may be the same or different.
- Linkage in this paragraph is via the intervening ADVERSATIVE tagmeme expounded by negative conjunction.

The STATEMENT tagmeme is filled by a negated assumption, a question implying a negated assumption, a false assumption, or a negative command. The ADVERSATIVE tagmeme is filled by a negative conjunction. The negative conjunction is a separate phonological sentence with falling intonation, and not readily assignable to the sentence which precedes or follows it. The RESTATEMENT tagmeme is filled by the corrected assumption, or by a positive command. The CONTRADICTION PARAGRAPH has a high frequency in the Wojokeso language and can embed both within itself and in almost every other kind of paragraph as well. It can also fill a discourse level slot. This paragraph type encodes deep structure Exception (ex. 1, 5), Negated Antonym Paraphrase (ex. 2, 3, 6) and Warning (ex. 4).

## Examples

E-2-1

## 1) CONTRADICTION PARAGRAPH

- SS STATEMENT: Oso sampe hiso hof+ko mingo nonje nonje  
                   that shield that they are 'just any old'  
                   wolofant+hm'maho.  
                   they are not able to cut  
                   'For a shield they can't just cut down any old tree.'
- SS ADVERSATIVE: O'o.  
                   no  
                   'No.'
- SS RESTATEMENT: Hof+ko huno yokumpohn'nyoso'no uyuhwoso'no hof+ko  
                   they think strong-about when they know they  
                   iyo yokumpohn'nyoso wolofant+feho.  
                   tree strong they will cut  
                   'When they know about a strong one they will cut down  
                   that strong tree.'

E-4-1.2

## 2) CONTRADICTION PARAGRAPH

- SS STATEMENT: Hofoyoso huhwafe'maho.  
                   traps men's-neg  
                   'Traps do not belong to men.'
- SS ADVERSATIVE: O'o.  
                   no  
                   'No.'
- SS RESTATEMENT: Hwomo sohwafoho.  
                   boy theirs-indic  
                   'They are boys.'

X

## 3) CONTRADICTION PARAGRAPH

- STATEMENT: REPORTED SPEECH PARAGRAPH
- SS SPEECH: Sekwo a'amukuye hungkuno ole, u Giyamkesi kako  
                   you people's talk this oh, (name) he  
                   mpampusofe wosopoyo engo wanuwo'nti'mante'no  
                   whiteman's food alot wants to always eat  
                   uwo'ningkohoho. Kako afofo simokontonoho.  
                   he always goes he fat will flatter
- SS CLOSURE: Ose ntiwo'ningkohoho sekwo.  
                   that you always say to me you

*'You people say this, 'Oh Giyamkesi, he always goes in order to eat alot of the whiteman's food. He will flatter them.' That's what you always say to me.'*

SS ADVERSATIVE: Awonoho.

*no*

*'No.'*

RESTATEMENT: EXPLANATORY PARAGRAPH

TEXT: COORDINATE PARAGRAPH

Ser COOR<sub>1</sub>: Misis hufa'u siko nje simehomo nohononji nje  
*misses two they my stomach-in they see and my*  
*hunomo nohononji nje hunoso wopingo'nohini.*  
*thoughts-in they see my thoughts are good*  
*'The two misses saw my life and they saw my*  
*thinking that it was only good.'*

SS COOR<sub>2</sub>: Ou ngko hungkuno syoho wopingo'nohini wonyo angkafo.  
*oh I talk work good-only wonderfully*  
*'Oh I do the language work very well, wonderfully.'*

RESULT: EXECUTION PARAGRAPH

Ser PLAN: Oso nohononji ntiwo'ningkisi, ou kiko nekwo'nji  
*that they see and always say to me oh, you with us*  
*wohwano.*  
*let's go*  
*'They see that and they always say to me, 'Oh, you*  
*go with us.'*

SS EXECUTION: Ose ntahoningki uku'mofiwo'ningkohono.  
*that they said to me I always go.*  
*'They said that to me and I always go.'*

H-2-2.5

4) CONTRADICTION PARAGRAPH

SS STATEMENT: Oso'no kiko yakumpohn'nyo yoho'nyo'eno.  
*therefore you big-headed don't be*  
*'Therefore don't be disrespectfully.'*

SS ADVERSATIVE: O'o.  
*no*  
*'No.'*

RESTATEMENT: CONTRADICTION PARAGRAPH



SS      STATEMENT: Kiko yakumpohn'nyo yoho'njoso mti'mta'ni  
you big-headed if you are from-where  
matnne'elo.  
you will get  
'If you act disrespectfully where will you get a  
wife?'

SS	ADVERSATIVE: Awonoho.
	no
	'No.'

SS       | RESTATEMENT: Nom'ne ape mawo'nnyoponoho.  
          |           *another wife there is none here*  
          |           *'Another wife is not available.'*

E-1-1.1

## 5) CONTRADICTION PARAGRAPH

SS STATEMENT: Nalohoso ne'no we'njo'maho.  
caterpillars always aren't around  
'Caterpillars are not always around.'

SS	ADVERSATIVE: 0' o.
	no
	'No. '

Ser    **RESTATEMENT:** Kakoe hamnosomo ehamo lohofonto iyoswo nonto namo  
                                   *his    month-in comes out he does leaves eats eats*  
 Seq                            lohofonto, engo imo'nikwato lohofahoningki a'amu  
                                   *all he does big becomes        does-he-seq    people*  
 Ser                            hofitko nokentifi iloho yaniwo'ningkohofohofoho.  
                                   *they    catch them cook cook and always eat-indic*  
                                   *'He comes out in his month and eats leaves and eats*  
                                   *them all up and becomes big and people catch them and*  
                                   *cook and eat them.'*

**x**

## 6) CONTRADICTION PARAGRAPH

SS STATEMENT: Woni mango kiningkuhwoso'no kiko hiyayo nti'mo.  
shame when it eats you you hide where  
'When you are ashamed where will you hide?'

SS	ADVERSATIVE: Awonoho. no 'No.'
----	--------------------------------------

SS    RESTATEMENT: Wokohonuwo'ningkuhwantifeho.  
               they will be able to see you  
               'They will be able to see you.'

## 2.3.3.2 Antithetical Paragraph

ANTI PARAGRAPH = + SECTION	+ SECTION	± SECTION'
Sentence	Sentence	Sentence
EXPL P	EXPL P	
	CONTRAD P	

Special features:

- a) There are two obligatory tagmemes and one optional tagmeme.
- b) The tense of SECTION and SECTION' may be the same or different (often other paragraphs embed in ANTITHETICAL PARAGRAPHS and cause tense change).
- c) The subjects of the obligatory tagmemes may be the same or different.
- d) In about half of the examples observed a conjunction (initial in the first sentence of SECTION) is used to link the two obligatory tagmemes. In the other half, SECTION and SECTION' are linked lexically by juxtaposition of lexical items in accordance with the deep structures that they encode. In one case recapitulation of SECTION occurred in the first base of an Antithetical Sentence in SECTION.

Only one paragraph has been found in which SECTION' occurs; here it relates to SECTION with which it has the same subject while SECTION has a different subject. As there is only this one case there is not enough evidence to make any conclusive statement about the relation of the optional SECTION' to the rest of the paragraph.

The main lexical content of SECTION and SECTION' can be transformed to a plausible Antithetical Sentence. The ANTITHETICAL PARAGRAPH may fill a discourse level slot.

This paragraph encodes deep structure Frustration, i.e. Expectancy Reversal (ex. 1, 3) and Exception (ex. 4). Ex. 2 - which is the only putative example with SECTION' - encodes either deep structure Contrast or simply Coupling. It may belong somewhere else in the scheme of paragraphs.

## Examples

X

## 1) ANTITHETICAL PARAGRAPH

SS | SECTION: kakoe hitoho engo nakumo ifeehu'mo.  
     |       his pity big us envelops  
     |       'God pities us.'

Ant | SECTION: kakoe hitoho engo koifehu'mokosyohoningki Antuye miti  
      |       his pity big though it envelops us God's talk  
      |       wonipompenjiyomo kohumentoni nakwo yakumpohn'nyo we'yo'maho.  
      |       very peaceful-in though we are we big-headed little-neg

*'But though he pities us and though we are living in the peace of his Word, still we are not a little big-headed.'*

X

## 2) ANTITHETICAL PARAGRAPH

SS SECTION: Luluai kako'nohini sapmmaso honingkano engomo.

(name) he-only went up road big-in  
'Luluai, he alone went up the big road.'

Ser SECTION: Yapiantingyo Ngkulufono ngkono honingkano nom'ne  
(name) (name) myself road another

Katuningkengyo kakoe honingkanomo syi'mofapontone  
(name) his road-in we went up and  
Katunengkeng'njo fasyawentuhwonefoho.

(name)-with we slept-indic

'Yapianting, Ngkulufono, myself, we went up in another road to Katunenkeng's place and we slept with him.'

SS SECTION': Luluai kako Giatulu'njomo fasyawenjisofoho.

(name) he (name)-with slept-indic  
'Luluai slept with Giatulu.'

X

## 3) ANTITHETICAL PARAGRAPH

SECTION: COORDINATE PARAGRAPH

COOR<sub>1</sub>: EXPLANATORY PARAGRAPH

TEXT: CONTRAST PARAGRAPH

SS STATEMENT: Hohonta nakwo woniwonyo ehumamotohwonefoho.  
before we very badly we used to live-indic  
'Before we were living very poorly.'

Seq CONTRAST: Anituye miti si'mofopahoningki nakwo  
God's talk came up-seq we  
wonyoangkafo wonipompemjiyo'mo humalohwono.  
wonderfully very peaceful-in we are living  
'God's talk came and now we are living  
wonderfully in peace.'

PARAPHRASE: CONTRAST PARAGRAPH

SS STATEMENT: EXPLANATORY PARAGRAPH

TEXT: Hohonta nakwo tohino'njo humamotuhwonefoho.  
before we pain-with we were living-indic  
'Before we were living in pain.'

SS

PARA: Tokutojo'njo humamotuhwonefo.

*stinging-with we were living*

*'We were living with stinging.'*

SS

CONTRAST: | olohonta nakwo wonyoangkafo.

*but now we wonderfully*

*'But now we are living wonderfully.'*

## COOR<sub>2</sub>: EXPLANATORY PARAGRAPH

Coo

TEXT: Nela'wehwo i kakoe honyoso hwahopo usohuma'mentisoso

*our brother his road ground-on spilled and*

*i nakwo a'amu olohwaholopo'njo lohn'nyi wonyoso'no*

*we people on this ground ones sin-conc*

*mpi naloho'mentisofoho.*

*but did for us-he-indic*

*'Our brother spilled his blood on the ground in  
order to pay for the sins of us who live on this  
earth.'*

SS

REINFORCEMENT: Oso'no i kakoe honyo wopingo

*conc that his blood good*

*usohuma'mentiso.*

*spilled-he*

*'Because of that he spilled his good blood.'*

## SECTION: EXPLANATORY PARAGRAPH

### TEXT: CONTRADICTION PARAGRAPH

SS

STATEMENT: Oso'no nakwo simaho hi'ntnnono nto'no'maho.

*but we stomach liver-with proper-neg*

*'But we don't believe properly.'*

SS

ADVERSATIVE: O'o.

*no*

*'No.'*

SS

RESTATEMENT: Sikuno engo lopamo hohujo ikenjafo'nohlnl.

*day always-in back turn-only*

*'Everyday we turn our backs on him.'*

### ELAB: EXPLANATORY PARAGRAPH

SS

### TEXT: INTERROGATIVE PARAGRAPH

Q: Peho'no hohujo ikenjafoso.

*what-for back turn*

*'Why do we turn our backs?*

A: EXPLANATORY PARAGRAPH

SS

TEXT: Hwe wonyo sohwo tifo tifoneponoho.  
*man bad one near near by place*  
*'Satan is nearby.'*

Ser

ELAB: Anituye wonyo nonto wonyofoho nalontifi  
*God's bad there is bad they say to us*  
 Anituye wopingo nontimo hohujo ikenjamo'nohini  
*God's good there back turn-only*  
 hwe wonyo sohwoe osomo tifi.  
*man bad one's in that follow*  
*'They say to us God's things are bad, and*  
*we turn our backs on God's good and follow*  
*the bad man's.'*

## ELAB: CONTRADICTION PARAGRAPH

SS

STATEMENT: Oso hwe wonyo sohwoe yokumpohn'nyoso  
*that man bad his strength*  
 nefo'manetaho.  
*does it help us*  
*'Does Satan's strength help us?'*

SS

ADVERSATIVE: Awonoho.  
*no*  
*'No.'*

## RESTATEMENT: COMPARATIVE PARAGRAPH

SS

STATEMENT: Olo hwaholoponjo yakumpohn'nyo monji.  
*this groundness strength is below*  
*'The strength of worldly things is low.'*

SS

COMPARISON: Satanye yakumpohn'nyo olohwaholoponjo  
*Satan's strength this groundness*  
 e'mayo e'mayo yakumpohn'nyosomo Anituye  
*things things strength God's*  
 yakumpohn'nyo yakolo e'mayo  
*strength surpasses things*  
 hwaholoponjolomo.  
*of the ground*  
*'Satan's strength, the strength of*  
*things from this world - God's strength*  
*surpasses.'*

## TERMINUS: EXPLANATORY PARAGRAPH

- SS TEXT: Ou Anituye tohino engoso'no nakwo iyoho  
*oh God's pain big-conc we fear*  
 nan'ngkuhwoso'no i nakwo tifi nto'no.  
*when it eats us then we follow properly*  
*'When we become afraid of God's punishment then we will*  
*follow properly.'*
- Ser PARA: Hwaholopo nto'no pau lofthwosi nakwo tifi nto'no.  
*ground proper come down do we follow proper*  
*'We will come down to the ground (submit) and we will*  
*follow properly.'*
- SS REINFORCEMENT: Nakwoe misis hufa'umo nakwo tifi nto'no.  
*our misses two we follow proper*  
*'We will follow our two misses properly.'*

H-1-1.1

## 4) EXPLANATORY PARAGRAPH

TEXT: ANTITHETICAL PARAGRAPH

- SS SECTION: Olo hoholohonta a'amu nakwo a'amu oloponjo olo  
*this time people we people from here this*  
 Walowongkomo lohn'nyi nakwoe huno pi'n'ngo pi'n'ngo  
*(name) us our thinking many many*  
 weho.  
*are*  
*'At this time we people from here, those of us from*  
*Walowongkomo, we have many many thoughts.'*

SECTION: CONTRADICTION PARAGRAPH

STATEMENT: EXPLANATION PARAGRAPH

- SS TEXT: Nakwo Anitune'no simeho iwolo'mo ntohonta'neto.  
*we about God stomach turn when*  
*'But when will we turn our stomachs to God.'*
- SS PARA: Sikuno ntisomtkeno.  
*day which-dubt*  
*'I wonder which day.'*

- SS ADVERSATIVE: Awo.  
*no*  
*'No.'*

- Ser Cont RESTATEMENT: Nakwoe simeho yuwolo'mokiyoso simo'mo  
*our stomach turning first*  
 Anituye hungkuno upa'n'ngkuhwosi mijo  
*God's talk we will hear water*

nasisyikujo'no iwolo'mokuhwanesohilo.  
*when they baptise us we should have turned*  
*'About turning our stomachs (believing) -*  
*first we listened to God's talk and when they*  
*poured water on us we should have turned.'*

PARA: ANTITHETICAL PARAGRAPH

- SS SECTION: Olohonta nakwo a'amu mijo sohinyo moi'wonoho.  
*now we people water poured finish*  
*'Now we have already been baptised.'*
- SS SECTION: I oso'no nakwo Anitune'no simeho hi'ntnnono uyoso  
*but we God-for stomach liver-with give*  
*awonoho.*  
*no*  
*'But about believing God, no.'*

#### 2.3.4 HORTATORY AND EXPLANATORY PARAGRAPHS

HORTATORY and EXPLANATORY PARAGRAPHS share many of the same tagmemes, namely ELABORATION, PARAPHRASE, REINFORCEMENT, COMMENT, RESULT and WARNING. The distinct tagmemes of HORTATORY PARAGRAPH are MOTIVATION and EXHORTATION. The distinct tagmemes of EXPLANATORY PARAGRAPH are TEXT and REASON. MOTIVATION seems to fulfill in the HORTATORY PARAGRAPH somewhat the same function as REASON in EXPLANATORY PARAGRAPH, but MOTIVATION precedes EXHORTATION, whereas REASON follows TEXT.

The shared tagmemes are here discussed together. The three tagmemes, ELABORATION, PARAPHRASE and REINFORCEMENT, along with the preceding EXHORTATION or TEXT, all encode deep structure Paraphrase, but I have chosen to distinguish them as follows:

ELABORATION encodes deep structure Generic-specific and Specific-generic Paraphrase and adds some new information to the stated TEXT/EXHORTATION.

PARAPHRASE encodes deep structure Equivalence and Negated Antonym Paraphrase. In other words, PARAPHRASE restates the theme in different words without elaboration.

REINFORCEMENT encodes deep structure Contraction Paraphrase. It says the same thing over again with some abbreviation.

These three tagmemes are all linked to TEXT/EXHORTATION by juxtaposition. Tense and subject of PARAPHRASE and REINFORCEMENT are the same as TEXT/EXHORTATION. Tense and subject of ELABORATION may be the same or different as TEXT/EXHORTATION.

The COMMENT tagmeme repeats the main lexical item of TEXT/EXHORTATION or refers to it anaphorically and adds a value judgment (deep structure Evaluation; cf. DIALOGUE PARAGRAPH). Tense is not relevant because COMMENT is usually expounded by an Equational Clause. The only linkage between COMMENT and TEXT/EXHORTATION is by juxtaposition; it resembles, however, repartee linkage.

The RESULT tagmeme has basically the same function in both paragraph types, but some differences in form have been observed to date. In EXPLANATORY PARAGRAPHS the RESULT tagmeme can be either future or non-future, whereas in HORTATORY PARAGRAPHS the RESULT tagmeme is only future. In both paragraph types the linkage between TEXT/EXHORTATION and RESULT is by recapitulation and conjunction. But in HORTATORY PARAGRAPHS this linkage can be set aside in favour of juxtaposition. In the extant examples found of RESULT in HORTATORY PARAGRAPHS there is a change of subject in the RESULT tagmeme (relative to EXHORTATION). The RESULT tagmeme involves deep structure Efficient Cause, i.e. the previous part of the paragraph is Efficient Cause relative to whatever expounds RESULT.

The WARNING tagmeme is always in future tense and contains a negative (deep structure Warning). It may have the same or different subject as TEXT/EXHORTATION and is linked by conjunction or juxtaposition.

These features are summarized on the accompanying chart (where Ø = juxtaposition; conj = conjunction; and left descending arrow = recapitulation).

SHARED TAGMEMES OF HORTATORY AND EXPLANATORY PARAGRAPHS

Relative to TEXT/EXHOR	ELAB	PARA	REINF	COMM	RESULT	WARN
Tense	SD	S	S	Equa v	EXHOR-fut TEXT-SD	future
Subject	SD	S	S	S	SD	SD
Linkage	Ø	Ø	Ø	Ø	EXHOR-Ø, ↙ conj TEXT- ↙ conj	Ø conj
Negation						negation
Deep structure	PARA- PHRASE: Gen-Sp Sp-Gen	PARA- PHRASE: Equiv Neg Anto	PARA- PHRASE: Contrac- tion	Evalu- ation	Efficient Cause of previous part of paragraph	Warning



## 2.3.4.1 Hortatory Paragraph

HORTATORY PARAGRAPH = ± MOTIV + EXHOR ± ELAB <sup>n</sup> ± PARA <sup>n</sup> ± REINF					
	Sentence	Sentence	Sentence	Sentence	Sentence
	EXPL P	ANTI P	ALTERN P		
	ANTI P	CONTRAD P	CONTRAD P		
		COOR P	EXPL P		
± RESULT	± WARNING		± COMMENT		
Sentence			Sentence		
ALTERN P	CONTRAD P		EXPL P		
PARALLEL P	ALTERN P				
EXPL P					
COOR P					

Special features:

a) The EXHORTATION tagmeme is the tagmeme which is obligatory in its own right, but at least one other nuclear tagmeme always occurs with it. No more than six nuclear tagmemes (cf. Ex. 7) have been observed to co-occur in the same HORTATORY PARAGRAPH.

b) Tense in MOTIVATION is non-future and in EXHORTATION is hortatory-imperative tense. As mentioned above, tense in RESULT in this paragraph type is future. Consequently a frequently encountered tense sequence in HORTATORY PARAGRAPHS is non-future, hortatory-imperative, future.

c) Subject is 2nd person or 1st person plural in EXHORTATION. In the other tagmemes subjects in other persons may be found.

d) Linkage between MOTIVATION and EXHORTATION is usually by juxtaposition though occasionally there is a conjunction implying *so* or *therefore* in the first sentence of the latter.

MOTIVATION precedes EXHORTATION and introduces evidence as to why the EXHORTATION should be followed; it encodes Efficient Cause relative to the rest of the paragraph. PARAPHRASE, ELABORATION, REINFORCEMENT and COMMENT may occur in any order but RESULT precedes WARNING.

## Examples

H-2-1.6

## 1) HORTATORY PARAGRAPH

## EXHORTATION: CONTRADICTON PARAGRAPH

SS STATEMENT: Ole ulimotofu, jije nengkwohumo uhwoninkohojl  
*this they say your father-in-law you will see*  
*yakumpohn'nyo uyakolofe'eno.*  
*big-headed don't pass him up*  
*'They often say this, When you see your father-in-*  
*law, don't pass by him disrespectfully.'*

SS ADVERSATIVE: O'o.  
*no*  
*'No.'*

SS RESTATEMENT: Hwaholopoli pawefoho.  
*on the ground come down*  
*'Submit to him.'*

## ELABORATION: CONTRADICTION PARAGRAPH

Ser STATEMENT: Sukwoho'nyo masyofonji jo yihufo polofonji jo  
*betelnut when you get birds when you shoot*  
*momojiyakolofefoho.*  
*you can't hold and pass him.*  
*'When you get betelnut and when you shoot birds*  
*you can't hold them and pass him by.'*

SS ADVERSATIVE: O'o.  
*no*  
*'No.'*

SS RESTATEMENT: Nuyofoho.  
*you must give to him.*  
*'You must give to him.'*

SS REINFORCEMENT: Jije nengkwohumno hnnemimno yakumpohn'nyo  
*your father-in-law mother-in-law big-headed*  
*muyakolofe'njofo.*  
*don't pass them by*  
*'Don't be disrespectful to your father- and mother-*  
*in-law.'*

H-2-6.4

## 2) HORTATORY PARAGRAPH

## MOTIVATION: EXPLANATORY PARAGRAPH

Ser TEXT: Anga'no uposihwosi i a'mu fonjangkuhwosi ulimontono  
*one he will hit him woman will hit him he will say*  
 peho'no uposohinopo.  
*what-for you hit him*  
*'He will hit him once, then the woman (mother-in-law)*  
*will hit him and (the husband) he will say, Why did you*  
*hit him?'*

## ELAB: INTERROGATIVE PARAGRAPH

SS Q: Tihwo ejahopiwo'ningkiso yoswoya'ito.  
*who always gives to us two married ones*  
*'Who is the one that always gives to us?'*

## A: EXPLANATORY PARAGRAPH

SS TEXT: Neningkwohweho.  
*our son-in-law-indic*  
*'It is our son-in-law.'*

SS ELAB: Osohwo ufonjohino.  
*that-one you hit him*  
*'That's the one you hit.'*

SS EXHORTATION: Nta'noho.  
*that's enough*  
*'Stop it.'*

H-2-3

## 3) HORTATORY PARAGRAPH

## MOTIVATION: EXPLANATORY PARAGRAPH

Ant Seq TEXT: Njefonto koyohoningki yokino'no swohefoho.  
*mine though he did-seq strong I went in*  
*'Though he (father of wife-to-be) said (to father of*  
*groom-to-be) she's mine, I (father of groom-to-be)*  
*strongly went in.'*

SS PARA: Yokiyoki swohefoho.  
*forcefully I went in*  
*'I forced my way in.'*

Ser ELAB: Yonji swomahefoho.  
*I did it and I went in and got her.*  
*'I did it and I went in and got her.'*

## EXHORTATION: COORDINATE PARAGRAPH

- SS COOR<sub>1</sub>: Oso kiko nto'nohini.  
*so you be proper*  
*'So you be proper.'*
- SS COOR<sub>2</sub>: Syoho'no nto'no.  
*work properly*  
*'Work properly.'*
- SS COOR<sub>3</sub>: Hnnenkwowho ya'umo tifi nto'nohini finingkau.  
*your father and mother-in-law follow properly follow*  
*'Follow your father and mother-in-law properly.'*
- SS RESULT: Kakoe siwantohotikeno wakilikufe a'amuso.  
*his son-dubt they will say to you people*  
*'Maybe he is their son, they will say to you (because they*  
*see you respecting your father-in-law).'*

X

## 4) HORTATORY PARAGRAPH

- SS MOTIVATION: Nakwo hwangku sohonta hwaho'nji moi'wo imo'noso  
*we later time ground-with finish becomes*  
*sohonta osohonta'ne'no .lalokuhwono.*  
*time that time-conc we are talking*  
*'We are talking about the time when the earth is*  
*finished.' (the end of time)*
- SS EXHORTATION: Tifi nto'nohini.  
*follow properly*  
*'Follow (God's talk) correctly.'*
- WARNING: CONTRADICTION PARAGRAPH
- SS STATEMENT: Ou honingkano tohino'njosomo menehwajiyoso  
*oh road pain-with-to sending us*  
*wopingotaho.*  
*good-inter*  
*'Would it be good for him to send us to the road*  
*with pain (hell)?'*
- SS ADVERSATIVE: Awonoho.  
*no*  
*'No.'*
- SS RESTATEMENT: Wonyofoho.  
*bad-indic*  
*'That would be bad.'*

# x

### 5) HORTATORY PARAGRAPH

### EXHORTATION: HORTATORY PARAGRAPH

SS	EXHORTATION: Tímo peku'nyo. eye close 'Close your eyes.'
----	--

**PARAPHRASE: HORTATORY PARAGRAPH**

SS EXHORTATION: Timo hufa'u mahonyo.  
eye two don't look  
'Don't look with two eyes.'

SS                   | PARAPHRASE: Tímo anga'no.  
                      |                   *eye one*  
                      |                   *'Just one eye.'* (be single-minded)

**PARAPHRASE: PARALLEL PARAGRAPH**

SS      ITEM<sub>1</sub>: Si fe pi'ningo mmo'nyo'nji.  
                  feet many                    don't become with  
                  'Don't become with many feet.'

SS	ITEM <sub>2</sub> : Aho pi'ningo mmo'nyo. hand man don't become 'Don't become with many hands.'
----	---

SS                    ITEM<sub>3</sub>: Haloho pi'ningo mmo'nyo.  
                          ear        many        don't become  
                          'Don't become with many ears.'

SS SUMMARY: Anga'no.  
one  
'Just one (have a single purpose).'

**RESULT: EXPLANATORY PARAGRAPH**

SS TEXT: Oso nakwo nto'nohini wohumentihwontanoho.  
 then we properly we will live  
 'Then we will be living right.'

SS            PARA: Ou hwe wonyo sohwoe yokumpohn'nyoso nakwoe a'apahopo  
                 oh man bad his strength our skin-place  
                 manekatsonohi.  
                 will not climb up on us.  
                 'Oh, the bad man's strength won't climb up on our skin  
                 all the time.'

Coo	REASON: Hwapingo nakwo haloho nto'no Anituno uyasoso
	<i>reason we ear proper God-to if we give</i>

Anitu kako kakoe yakumpohn'nyoso nonejahopuhwoso'no  
*God he his strength when he gives to us*  
 nakwo nto'nohini humae.  
*we properly will live*  
*'The reason for this is that we will give our ears*  
*properly to God and when he gives his strength to us,*  
*we will live well.'*

X

## 6) HORTATORY PARAGRAPH

Ant **MOTIVATION:** Kiko poyo umo'nimanji koisoso songo yuwajoso'no oso  
*you dead became but alive sent-when that*  
 Anitu kufo'makwo.  
*God helped you*  
*'You 'died' but when God sent you life then God helped*  
*you.' (referring to a person that fell out of a tree,*  
*but recovered consciousness)*

**EXHORTATION: COORDINATE PARAGRAPH**

SS **COOR<sub>1</sub>:** Kiko Anituno simeho hi'ntnnono ukwato.  
*you God-to stomach liver-with give*  
*'Believe in God.'*

SS **COOR<sub>2</sub>:** Kakino jomo ulikwato.  
*to him ask speak*  
*'Speak to him.'*

SS **COMMENT:** Oso wopingofoho.  
*that good-indic*  
*'That is good.'*

**WARNING: ALTERNATIVE PARAGRAPH****OPTION<sub>1</sub>: EXPLANATORY PARAGRAPH**

Cond **TEXT:** I Kiko hohujo ikenjamo jomo mujo'nji'manji  
*you back turn ask don't say-if*  
 makufo'manohi.  
*he will not help you*  
*'If you turn your back and don't talk to him he will*  
*not help you.'*

SS **PARA:** Kako timo wonyo wakohon+mantonoho.  
*he eye bad will look at you*  
*'He will look badly at you.'*

**OPTION<sub>2</sub>: EXPLANATORY PARAGRAPH**

- Cond TEXT: Ou kiko tifi nto'no kako kikimo wopingo  
*oh you follow proper he to you good*  
 wakijapmmontonoho.  
*he will give to you*  
*'If you follow properly he will bless you.'*
- SS PARA: Kakoe yakumpohn'nyo yano kikimo wakijapmmontonoho.  
*his strength give to you he will give to you*  
*'He will give his strength to you.'*

X

## 7) HORTATORY PARAGRAPH

## MOTIVATION: EXPLANATORY PARAGRAPH

## TEXT: CONTRADICTION PARAGRAPH

- SS STATEMENT: Siko olopo nakwoe hwaholoponjo wosopoyo nonyo  
*they 2 here our ground place food greens*  
 engo woningkuhwonji sapmmmentisiyofa'u'maho  
*a lot we will eat came up they two-neg*  
 sikoe angosoponta'ni.  
*their village-from*  
*'They didn't come to our land from their place*  
*to eat a lot of food.'*

- SS ADVERSATIVE: O'o.  
*no*  
*'No.'*

- SS RESTATEMENT: Anituye miti'nji.  
*God's story-with*  
*'(They came) with God's message.'*

- Seq ELAB: Towahuno sikoe simehomo'mo yuwolo'mo ulohofahoningki  
*spirit their stomach-in turned did to them-seq*  
 i siko olo hwaholopo sapmmmentisiyo.  
*and they this ground came up to*  
*'The spirit stirred their hearts and they came to this*  
*land.'*

- Ser ELAB: Nakumo wonefo'maho nolonji nakwo woniwonyo ehumenta-  
*us let's help us they said we very badly were*  
 ningkuhwone Anituye miti'nji motosapmmmentisiyo.  
*living-sim God's story-with they 2 came carrying*  
*'They wanted to help us they said and while we were*  
*living badly they came bringing God's message.'*

Sim

Seq EXHORTATION: Oso Anituye hungkuno wopingo nelahoningkistsi nakwo  
*so God's talk good they will say to us we*  
*sikimo tifi nto'no.*  
*them follow properly*  
*'So they will tell us God's good talk and we must*  
*follow it properly.'*

SS PARAPHRASE: Nakwo yakumpohn'nyo mmo'nituhwoyo.  
*we big-headed must not become*  
*'We must not be big-headed.'*

SS REINFORCEMENT: Nakwo sikimo hafiyo'no tifi nto'no iningku.  
*we them very well follow proper follow*  
*'We must follow them properly.'*

RESULT: EXPLANATORY PARAGRAPH

Ser TEXT: Ou iningkuhwaningkuhwozi Anitu kako simeho nto'no.  
*oh we will follow and God he stomach proper*  
*'Oh we will obey them and God will be happy.'*

Ser RESULT: Ou Anitu kako simeho nto'no kakoe yakumpohn'nyo  
*oh God he stomach proper his strength*  
*nakumo yano nejapikwato.*  
*us give will give to us*  
*'Oh, God's heart will be happy and he will give us his*  
*strength.'*

WARNING: ALTERNATIVE PARAGRAPH

Seq OPTION<sub>1</sub>: Ou nakwoe yakumpohn'nyo imo'nikwato Anitu kako  
*oh our big-headed become God he*  
*kakoe yakumpohn'nyo nakumo monejape'nji.*  
*his strength to us will not give*  
*'Oh, if we get big-headed God will not give us his*  
*strength.'*

OPTION<sub>2</sub>: EXPLANATORY PARAGRAPH

Cond TEXT: Ou nakwo hwahopo nto'no o Anituye mitimo tifi nto'no  
*oh we ground proper ah God's story follow proper*  
*iningku oso Anitu kako nto'no wonemokosyohumontonoho.*  
*follow that God he proper will take care of us*  
*'If we're proper in this world - follow God's talk*  
*properly, then God will take care of us.'*

SS PARA: Kakoe yakumpohn'nyo nakumo yano nejapmmontonoho.  
*his strength to us give will give to us*  
*'He will give us his strength.'*



SS

COMMENT: Hwe yano'nohini.  
*man give-only*  
*'He is generous.'*

## 2.3.4.2 Explanatory Paragraph

EXPL P = + TEXT	± ELAB <sup>n</sup>	± PARA <sup>n</sup>	± REINF	± REASON
Sentence	Sentence	Sentence	Sentence	Sentence
COOR P	COOR P	CONTRAD P	EXPL P	EXPL P
CONTRAST P	CONTRAST P	EXPL P		CONTRAD P
COMPARA P	COMPARA P			INTER P
CONTRAD P	CONTRAD P			
EXPL P	EXPL P			
INTER P	INTER P			
ALTERN P	ALTERN P			
REPORT SP P	REPORT SP P			
ANTI P	PARALLEL P			
DIAL P				

± RESULT	± WARNING	± COMMENT
Sentence	EXPL P	Sentence
EXPL P		CONTRAD P
CONTRAST P		
PARALLEL P		

Special features:

- The TEXT tagmeme, which is obligatory in its own right, and at least one other tagmeme from the nucleus must occur. No more than six nuclear tagmemes have been observed to co-occur in examples of this paragraph type.
- The tense of TEXT and REASON of this paragraph type is the same.
- The subject of TEXT and REASON may be the same or different.
- The REASON tagmeme is always marked by *hwapingo the reason is* or in one case it was introduced by a Cause Effect Sentence.

The function of the EXPLANATORY PARAGRAPH is to explain a given TEXT. The TEXT tagmeme introduces the theme of the paragraph to which the other tagmemes relate according to the deep structure relations already outlined. Reason encodes Deep structure Efficient Cause. Only one occurrence of the WARNING tagmeme has been observed in the EXPLANATORY PARAGRAPH.

## Examples

E-6-1

## 1) EXPLANATORY PARAGRAPH

## PRELIM: ANTITHETICAL PARAGRAPH

SS SECTION: Mpalusoso nakwo a'amu sikwo'mnohni'nyi anini'nyoho.  
*plane we people black without-indic*  
*'We black people don't have planes.'*

SS SECTION: A'amu halojo hofiko hi'njofoho.  
*people white they have them-indic*  
*'The white people have them.'*

SS TEXT: Oso mpalusoso hofikoe honingkanofoho.  
*that plane their road-indic*  
*'That plane is their road (way).'*

SS ELAB: Oso mpaluso hiso honingkano sawemo engo sopo kako tifo  
*that plane that road long-in big place it short*  
*imokiyo'njofoho.*  
*causes to become-indic*  
*'That plane causes very long roads to become short.'*

SS REINF: Mpalusoso mpampuso hofikoe honingkanofoho.  
*plane whiteman their road-indic*  
*'The plane is the whiteman's road.'*

## ELAB: COMPARATIVE PARAGRAPH

SS PRELIM: Oso mpaluso hiso kako ho'yango nomawo'ningkisofoho.  
*that plane that it cargo always gets*  
*'That plane always gets cargo.'*

SS STATEMENT: Kako mofehi'nyo anga'no kako hano honingkano  
*it sun one it walk road*  
*sawemo engo sopo kako hano komo'nohino'njofoho.*  
*long big place it walk quickly-with-indic*  
*'In one day that plane goes quickly on a very long*  
*journey.'*

Coo COMPARISON: Kaleso kako hano honingkano sawemo sopo wesoso  
*car it walk road long place if it goes*  
*sukuno mehwoso'no wofasyawo'mtonoho.*  
*dark covers-when it will sleep*  
*'If a car goes on a very long journey and darkness*  
*comes it will spend the night.'*

SS REINFORCEMENT: Mpalusoso mofehi'nyo anga'no walimontonoho.  
*plane sun one will shine*  
*'The plane - the sun will shine once.' (The*  
*plane will make the trip in one day.)*

E-4-1

## 2) EXPLANATORY PARAGRAPH

TEXT: ANTITHETICAL PARAGRAPH

SECTION: CONTRADICTION PARAGRAPH

SS STATEMENT: Hofoyoso huhwafe'maho.  
                   traps       men's-neg  
                   'Traps do not belong to men.'

SS ADVERSATIVE: O'o.  
                   no  
                   'No.'

SS RESTATEMENT: Hwomo sohwafoho.  
                   boy    theirs-indic  
                   'They belong to boys.'

SS SECTION: Fiso hwe sohwa noswafasyuwo'ningkofihwafoho.  
                   some men they always set traps-indic  
                   'But some men always set traps.'

Coo RESULT: Hofoyo hiso swofasyontifeso mote humaji siwaho motohino  
                   trap    that they set and   (names of rat types)  
                   ela'iy o entipeesiyo wosoe iniku jijwo faho fehwaso  
                   (names...)  
                   hosalongo honahujo nomulongo ijimtongo siwongo yohwapa  
                   (names...)  
                   oso tongo hopi'nono fonjiwo'ningkohoho.  
                   that game all               regularly kills-it  
                   'They set those traps and it always kills these animals:  
                   mote jumaji siwaho etc.'

E-4-2

## 3) EXPLANATORY PARAGRAPH

SS TEXT: Oso tongo huhwo sohwa hofiko yomo we'e miyuwo'ningkiyohoho.  
                   that game referred to they   jump little don't always do  
                   'That game referred to gets a terrible fright.'

Coo ELAB: Hofiko ipisimangomno hontifi wosyowotofantife yontifeso  
                   they   fallen tree mouth think they want to go in but  
                   hofiko tohino engo mawo'ningkohofohoho.  
                   they   pain   a lot they always get-indic  
                   'They think it's the mouth of a fallen tree and they want  
                   to go in but they always get a lot of pain.'

X

## 4) EXPLANATORY PARAGRAPH

SS TEXT: Nje hungkuno hano emayo'no walimonne'noyohono.

*my talk walk walk-conc I want to tell*

*'I want to tell my story about our trip.'*

SS COMMENT: Hungkuno hiso sawemo we'yo'maho.

*talk this long little-neg*

*'This talk is not a little long.' (It is very long.)*

X

## 5) EXPLANATORY PARAGRAPH

TEXT: CONTRADICTION PARAGRAPH

Ser STATEMENT: Oso towahuno hiso nopihwosi nowehwosi iyo'ne'maho.

*that spirit that will come and will go for doing-neg*

*'That spirit is not for coming and going.'*

SS ADVERSATIVE: O'o.

*no*

*'No.'*

SS RESTATEMENT: Nihu'nahone.

*it is for ever*

*'It is forever.'*

SS PARAPHRASE: Jije simaho mo'mo nihu'nahone humae'ne.

*your stomach in for ever will live*

*'It will live in your heart for ever.'*

X

## 6) EXPLANATORY PARAGRAPH

TEXT: ANTITHETICAL PARAGRAPH

SS SECTION: Kakoe hitoho engo nakumo ifeehu'mo.

*his pity big us envelops*

*'God's pity envelops us.'*

Ant SECTION: I oso'no kakoe hitoho engo kolfehu'mokosyohoningki

*but his pity big though it envelops us*

*Anituye miti wontpompenjiyomo kohumentoni nakwo*

*God's talk very peaceful-in though we live we*

*yokumpohn'nyo we'yo'maho.*

*big-headed little-neg*

*'But though his pity envelops us and though we are*

*living in the peace of God's gospel, still we are*

*not a little big-headed. (Very stubborn.)*

## REASON: EXPLANATORY PARAGRAPH

SS TEXT: Hwapingoso wonyo hungkuno oso nakwoe Anitu pa'nyo.  
*reason is bad talk that our God like*  
*'The reason is that bad talk (dirty thought etc.) is*  
*like our god.'*

SS ELAB: Oso yokumpohn'nyo wonyo hungkunoso i yakumpohn'nyo  
*that strong bad talk strongly*  
*nakumo nemokosyohumaho.*  
*us controls us*  
*'That strong bad talk strongly controls us.'*

## WARNING: EXPLANATORY PARAGRAPH

## TEXT: ALTERNATIVE PARAGRAPH

OPTION<sub>1</sub>: EXPLANATORY PARAGRAPH

Coo TEXT: Ou wonyo hungkuno oso'no nakwo Anitumo jomo  
*oh bad talk because of that we God-to ask*  
*wae enafo'ne ulasoso Anitu kako wae'nohino.*  
*erase forgive if we ask God he will take away*  
*'Concerning that bad talk, if we talk to God*  
*about forgiving us for it, God will forgive us.'*

SS REINF: Kako wae wena'montono.  
*he erase will take away*  
*'He will forgive us.'*

OPTION<sub>2</sub>: CONTRADICTION PARAGRAPH

Coo STATEMENT: Ou nakwoe simhomnohini memokosyohumae  
 (Ell) *oh our stomach-in hold inside of*  
*Anitu kako wae menafonohi.*  
*God he erase will not take away*  
*'Oh, if we hold it in our hearts God will*  
*not forgive us.'*

SS ADVERSATIVE: Awonoho.  
*no*  
*'No.'*

SS RESTATEMENT: Kako timo'nohini wonahonimtonoho.  
*he eye-only will look at us*  
*'He will only look at us.'*

## REASON: CONTRADICTION PARAGRAPH

CE STATEMENT: Hwapingo nakwo wae fenafo ulosomo kalohi  
*reason is we erase take away if we say because*  
*wena'monto'maho.*  
*he will forgive us-neg*

		<i>'The reason is because we don't say forgive us he won't forgive us.'</i>
SS	ADVERSATIVE:	0'o. no 'No.'
	RESTATEMENT:	EXPLANATORY PARAGRAPH
SS	PRELIM:	Nakwo anga'no. we one 'There is only one way.'
Coo	TEXT:	Nakwo kakine'no jomo ulikwato nakwoe wonyoso'no we to him ask if we say our bad-conc kako wae'nohino. he will erase 'If we ask him concerning our sins he will forgive us.'
SS	REINF:	Wae wena'montono. erase he will take away from us 'He will forgive us.'
Ser	RESULT:	Oso nakwoe hungkuno wae enafihwosi kakoe miti wopingo that our talk erase he will his talk good kakoe toho wopingoso nakwoe simehomo ufoho'nonahumontono. his fire good our stomach-in he will put in us 'He will forgive us of our bad talk and he will put his good talk and his good fire in our hearts.'

### 2.3.5 EXECUTION AND INTENTION PARAGRAPHS

The shared feature of EXECUTION and INTENTION PARAGRAPHS is that they both have specific tense changes, although in opposite directions. In the EXECUTION PARAGRAPH tense contrast is between the hortatory-imperative tense in the quoted material of the PLAN tagmeme and the non-future tense in the EXECUTION tagmeme which restates the lexical material of the quote by describing its execution. In the INTENTION PARAGRAPH the tense change is from present tense to the future in that a lack of knowledge or ability in some area is expressed in the DISAVOWAL tagmeme along with a suggestion for remedying the situation in the INTENTION tagmeme.

#### 2.3.5.1 Execution Paragraph

EXECUTION PARAGRAPH = + PLAN           + EXECUTION  
Sentence                 Sentence

Special features:

- a) There are two obligatory tagmemes, **PLAN** and **EXECUTION**, and no optional tagmemes.
- b) The **PLAN** tagmeme is filled by a sentence whose final base is a Quotation Clause and the quotation is a proposition employing the hortatory-imperative tense. The **EXECUTION** tagmeme is filled by a sentence in which the lexical content of the **PLAN** is reworked into a statement which tells how the proposition was carried out. The **EXECUTION** is always non-verbal and its tense is always non-future.
- c) The subject of the two tagmemes is always different unless the subject of **PLAN** is first person dual or plural, in which case the speaker of **PLAN** is included in **EXECUTION**.
- d) The tagmemes are linked by the recapitulation of the quote verb of **PLAN** at the beginning of the sentence which expounds **EXECUTION**.

In some cases a **PLAN** is apparently given at the onset of a discourse and the rest of the discourse relates how the **PLAN** is carried out. Rather than collapse the entire discourse into an **EXECUTION PARAGRAPH** I have handled such putative occurrences of **PLAN** as unresolved **DIALOGUE PARAGRAPHS** (see Section 3.6.2).

The deep structure encoded here - Proposal followed by (non-verbal) Response - belongs to Repartée. Cf. DIALOGUE PARAGRAPH.

## Examples

x

1) EXECUTION PARAGRAPH

SS PLAN: Giamukwi nalumaho anga'no fosyawe oso wopingo'maho.  
 (name) said to us one sleep that good-neg  
 Hufa'u fosyawopiJoku fisokuno.  
 two you must sleep you can go  
 'Giamukwi said to us, It's not good to sleep just one night.  
 Stay two nights and then you can go.'

Ser EXECUTION: Nalumaso'no kakoe hungkunomo haloho'no uyontone  
to said to us his talk ear we did and  
fasyawentuhwonefoho.  
we slept  
'When he said that to us we obeyed his talk and we  
stayed.'

N-1-3.2

## 2) EXECUTION PARAGRAPH

PLAN: Mu anga'nohinisi apa'no pukwato lohofonto mijolopo timo  
*girl one-only-fem again came she did and water-on eye*  
 Ser tohonte sohonuhwojapmmmentisoso mtopeejo lohwo simonyo  
 Coo up *looked up-far past-she-and woodchip he dance*  
 Seq nto mjimweehoningki mulopi nohumanto ulimento a'amu  
 Ser compl wiggled-seq-he *girl was there and she said person*  
*kumtatisohwosi'manji olopo fipe.*  
*if sent you here come*  
*'Just one girl went down again and looked on top of the*  
*water and the woodchip danced on the water and the girl was*  
*there and she said to it, If a man sent you come here.'*

EXECUTION: Ulimentiso'no mtopeejo lohwo haloho'no yonto a'mu  
*she said to him woodchip he ear-only did and girl*  
*nonje ulimentiso nompono umentisofoho.*  
*there she said over there he went*  
*'When she said that to it the woodchip obeyed the girl*  
*there that had spoken to it and went over there.'*

X

## 3) EXECUTION PARAGRAPH

PLAN: Oso nohononji ntiwo'ningkisi ou kiko nekwo'nji wohwano.  
*that they see they always say oh you with us let's go*  
*'They see that and they always say to me, Oh, you go with*  
*us.'*

EXECUTION: Ose ntohoningki uku'mofiwo'ningkohono.  
*that they say and I always go*  
*'They say that to me and I always go.'*

X

## 4) EXECUTION PARAGRAPH

PLAN: Osohonta Mangkipalonohoja ilafiyojamo ulohi, Hwe hwošo iyo  
*at that time (name) (name)-to said man magic do*  
*sohulole osohwo ulohi mijile anga fiku'yopo mohu'meehumno.*  
*ceremony that-one said water house door-place put-you pl*  
*'At that time Mangkipalonoho said to Ilofiyo, The shaman who*  
*is to perform the ceremony said, Put the water bamboos by the*  
*door of the house.'*

EXECUTION: Ulišo'no nohu'memantifi anga fiku'yopo moi'wo  
*she said they put and house door place finish*



hu'meesyontifi, osohonta mehomi hopi'nono mehomi  
they put and then children all children  
we'e sohwa wae yafohofofoho.  
little those erase they took away  
'Concerning her saying that to her they put them and  
after they put them by the door of the house at that  
time they sent all the children away.'

#### 2.3.5.2 Intention Paragraph

INTENTION PARAGRAPH = + DISAVOWAL + INTENTION  
Sentence Sentence

Special features:

- a) There are two obligatory tagmemes and no optional tagmemes.
- b) Tense changes from present in **DISAVOWAL** to future in **INTENTION**.
- c) The subject is the same in both tagmemes.
- d) The two tagmemes are linked lexically by juxtaposition.

DISAVOWAL states a lack of knowledge or ability in some area and INTENTION states how the individual will remedy the situation. To date only two examples of the paragraph have been found.

Again, Contrast is encoded in this paragraph type. There are opposed negative and positive predications plus a temporal opposition (present versus future).

## Examples

# x

1) INTENTION PARAGRAPH

SS **DISAVOWAL:** Oso hungkunoso hwapingo'nji mamti'mokohoyohono.

that talk source I didn't write  
'I didn't write the real story.'

Ser INTENT: Hwangku nakwo angopo uhwosi hwe engo sohwamo ulthwasi  
later we village will go men big them we will say  
womt+ 'mokano.  
we will write it  
'Later we will go to the village and we will ask the big  
men and we can write it.'

X

## 2) INTENTION PARAGRAPH

- SS DISAVOWAL: Hwapingo neso oso hwapingo mehomi fonjasiyo'ne oso  
*reason true that reason baby kill-purpose that*  
 ngko hungkuno nto'no mupa'nyofoho.  
*I talk straight haven't heard*  
*'I haven't heard the story straight about the real*  
*reason, the reason they killed babies.'*
- SS INTENT: Mpohwosamo ngko hwangku uli'monno mehomi fonjahumotofo  
*fathers-to I later I will ask baby used to kill*  
 yahinoso'no.  
*custom-conc*  
*'Later I will ask the fathers about infanticide.'*

## 2.3.6 INTERROGATIVE AND DIALOGUE PARAGRAPHS

The shared feature of INTERROGATIVE and DIALOGUE PARAGRAPHS is that both encode the deep structure Question and Answer of Repartée. DIALOGUE PARAGRAPH encodes the other deep structures of Repartée as well (e.g. Proposition, Counter-proposition, Response, Remark) whereas INTERROGATIVE PARAGRAPH has only Question and Answer. INTERROGATIVE PARAGRAPH is spoken by one speaker to make a point or to provoke reaction from the hearer. DIALOGUE PARAGRAPH reports the words of more than one speaker.

## 2.3.6.1 Interrogative Paragraph

INTERROGATIVE PARAGRAPH = + QUESTION + ANSWER	
Sentence	Sentence
EXPL P	EXPL P
	CONTRAD P
	INTENT P

Special features:

- There are two obligatory tagmemes and no optional ones.
- The tense of both tagmemes is the same unless embedding causes tense changes.
- The interrogative word in the QUESTION tagmeme has the same referent as the corresponding noun in the ANSWER tagmeme unless it is *why*, in which case the referent of the latter is not the same as the referent of the subject of ANSWER.
- The two tagmemes are linked lexically by juxtaposition.

The INTERROGATIVE PARAGRAPH is a device used by a speaker to make a point. The QUESTION always asks *who, when, why, what, where* - never just a *yes* or *no* question.

Again (cf. INTENTION PARAGRAPH), the deep structure encoded here - Question plus Answer - belongs to Repartée (see DIALOGUE PARAGRAPH which follows).

### Examples

H-2-6.6

#### 1) INTERROGATIVE PARAGRAPH

SS Q: Tihwo ejahopiwo'ningkiso yoswoya'ito  
           *who always gives to us married couple*  
           *'Who is the one that always gives to us?'*

#### A: EXPL PARAGRAPH

SS TEXT: Neningkwohweho.  
           *our son-in-law*  
           *'It is our son-in-law.'*

SS ELAB: Osohwo ufonjohino.  
           *that-one you hit him*  
           *'That's the one you hit.'*

X

#### 2) INTERROGATIVE PARAGRAPH

SS Q: Oso yokumpohn'nyo hiso tihwoeto.  
           *that strength that whose is it*  
           *'Whose strength is it?'*

#### A: CONTRADICITON PARAGRAPH

SS STATEMENT: Jijetaho olo hwaholopo nta'ango.  
           *yours-inter this ground from*  
           *'Is it your human strength?'*

SS ADVERSATIVE: Awonoho.  
           *no*  
           *'No.'*

SS RESTATEMENT: Anitu kakoe yakumpohn'nyo.  
           *God his strength*  
           *'It is God's strength.'*

x

### 3) INTERROGATIVE PARAGRAPH

SS Q: Oso hungkuno homosomo                      nto'no    muhwajlyoso    tuhwoeto.  
that talk previously referred to straight causes it to be whose  
'Whose is it that causes this talk to be straight?'

A: EXPL PARAGRAPH

SS           TEXT: Nje'nohini.  
                  *mine-only*  
                  *'Mine alone.'*

SS      PARA: Hungkuno wopingo'nohini nje'nohini.  
                  talk      good-only      mine-alone  
                  'This good talk is mine alone.'

N-1-5.2

#### 4) INTERROGATIVE PARAGRAPH

SS Q: I oso hwapingo peho'no.  
 well that reason what-for  
 'Well what was the reason for that?'

Coo A: I hwe sohwo ole syafisyonto sukwoho'nyo pilanoho nimeso  
 well man that this thought-he betelnut type if I eat  
 kakoe hungkuno upa'nimnoho.  
 her talk I will understand  
 'Well, the man thought this, If I eat the pilanoho betelnut I  
 will understand her language.'

**x**

### 5) INTERROGATIVE PARAGRAPH

SS Q: Peho'no hohujo ikenjafoso.  
*what-for back turn*  
*'Why do we turn our backs (on God)?'*

SS A: Hwe wonyo sohwo tifo tifoneponoho.  
man bad that-one close close-place  
'(It's because) the bad man (Satan) is very near by.'

**x**

## 6) INTERROGATIVE PARAGRAPH\*

Q: EXPLANATORY PARAGRAPH

SS TEXT: Tithwoeto.  
whose is it  
'Whose (strength) was it?'

2



evaluation as expected by  $SPEECH_1$ .  $SPEECH_0$  is in the form of speech but is an unspoken thought as the response to a  $SPEECH_1$ .  $SPEECH_4$  is filled by a comment which does not take a further response. To date the latter has only been found in DRAMATIC DISCOURSE. COMPOUND DIALOGUE PARAGRAPHS consist of more than one exchange. Up to four have been observed.

A sub-type of the DIALOGUE PARAGRAPH, the unresolved DIALOGUE PARAGRAPH, has been posited. It is sub-minimal in respect to the formula given above in that only  $SPEECH_1$  occurs. It usually involves a situation similar to that in which a quotation occurs in the PLAN tagmeme of an EXECUTION PARAGRAPH. Although the putative PLAN is executed much later in the text, to analyze the whole as an EXECUTION PARAGRAPH would collapse a large part of the text into a single paragraph. Therefore I have chosen to posit an unresolved DIALOGUE PARAGRAPH at such points.

One text includes a discontinuous DIALOGUE PARAGRAPH in which  $SPEECH_1$  is expounded by a QUESTION and before the ANSWER can be given in a  $SPEECH_3$  the second participant asks another question of a third participant. This is probably a further sub-type of the DIALOGUE PARAGRAPH.

The deep structures encoded in this paragraph type belong to Repartée.

#### Examples

For example of DIALOGUE PARAGRAPH with  $SPEECH_0$  tagmeme see page 43.

X

#### 1) Discontinuous DIALOGUE PARAGRAPH

Ser	$SPEECH_1$ : Q	Anehwo noswaponto nonasi 'no ulohi, Nanohwo nonasi (name) came inside pineapple spoke sister pineapple mpi umontaho. buy do you want 'Anehwo came in and spoke about a pineapple, Sister do you want to buy a pineapple?'
Seq	$SPEECH_1$ : Q	Ose ulahonngki Tate kako ngkimo ntohi, nonasi that he said-seq Dottie she to me said pineapple olole weho. how many are 'He said that to her and Dottie said to me, How many pineapples are there.'
SS	$SPEECH_3$ : A	Hufa'usihune weho, lohonngkuhwayo. three there are we 2 said-seq 'There are three we said.'

SS | SPEECH<sub>3</sub>: A O'o. Nta'noho. Waweno.  
                                   no       enough       leave it  
                                   'No. There are enough. Keep it.'

X

## 2) COMPOUND DIALOGUE PARAGRAPH

Seq	EXCH <sub>1</sub>	SPEECH <sub>1</sub> : Q	Moi'wo yahoningki ngko uloho Mpohwo <i>finish doing-seq I said to him father</i> mo'mjo hofiko wopoyo iloho yalokwofoso <i>down there they food cook doing-those</i> moi'wolahoh. <i>finished-inter</i> 'She finished doing that and I said, Father, are those who are cooking food down there finished?'
Seq		SPEECH <sub>3</sub> : A	Ose ulahoningko ntohi moi'wonoho. We'enepi <i>that I said to him he said finish little while</i> angomo wohotoswantifi'no yalokwofo. <i>house-in conc going in they are doing</i> 'I said that to him and he said to me, They are finished. They are wanting to go inside in a little while.'
Seq	EXCH <sub>2</sub>	SPEECH <sub>1</sub> : Q	Ose ntahoningki Tate ntohi peho'no ulohino. <i>that he said to me Dot said what-for you spoke</i> 'He said that to me and Dottie said to me, Why did you ask him that?'
Seq		SPEECH <sub>3</sub> : A	Ntahoningki uloho, Ose'no a'amu hofikoe peefo <i>she said to me I said because people their magic</i> woloho'nantife'no uloh'e'nontohoho. <i>want to do-reflex I asked him and he responded</i> 'She said that to me and I said, Because I asked him and he said the people want to do their magic.'
Seq	EXCH <sub>3</sub>	SPEECH <sub>1</sub> : EXECUTION PARAGRAPH	
		PLAN:	Ose ulahoningko ntohi, Nekwo uhwonaho. <i>that I said-seq she said we go and look</i> 'I said that to her and she said to me, Let's go and see it.'
SS		EXECUTION:	Ose liso'no                   Tate kako simo'mo wesoho. <i>that she said when Dot she first went</i> 'When she said that Dottie got up first to go.'

SS                SPEECH<sub>2</sub>: PR0P Oso'no uloho O'o ngko hwasyo kilohono.  
                     that-conc she said no I lied spoke to you  
                     Fosyohumaho. Waffa tafepo nehwo'nyoho.  
                     stay here          (name) river I'm going  
                     'Concerning that I said to her, No I lied to  
                     you. Stay here. I'm going to the Waffa river.'

Coo        SPEECH<sub>2</sub>: PROP Ose uloheso      kako ntohi O'o ngko hano  
                                *that I said to her she said no, I walk*  
                                wemmoni'nyoho.  
                                *will walk around-I*  
                                'I said that to her and she said to me, No,  
                                I'm going to walk around.'

N-1-3

### 3) COMPOUND DIALOGUE PARAGRAPH

**SETTING: NARRATIVE PARAGRAPH**

SS BU<sub>1</sub>: Oso tafe hoposopo hwoya'mi hufa'usihune osofa hofiko  
that riverbed place women three those they  
tafe sopo sojo humekanɔŋkofi.  
river place stone muming-they  
'At that riverside there were three women who were cooking  
their food in stones by the riverside.'

Ser BU<sub>2</sub>: Sojo ekanontifi i a'mu sojo moi'wo ekohwojasontifi  
stone cook-they and women stone finish putting stones  
mijomno mijo uyumo'nawane lontifi humapohofi.  
water-in water wash-reflex they said they came down  
'They were cooking their food in stones and when they  
finished putting the stones on the food they said, 'Let's  
go wash in the river,' and they came down.'

Ser      BU<sub>n</sub>: Nopontifi mijo yoma'napi lohofontifi asomo nowentifi  
              *they came water washed they did came back they went*  
              *humohumantohofi.*  
              *they waited*  
              *'They came and washed in the water and went back and*  
              *waited.'*

BU<sub>7</sub> : EXECUTION PARAGRAPH

Ser PLAN: Mu anga'nohinisi apa'no pukwato lohofonto mijolopo  
girl one-only again came -she did this water  
Coo timo tohonte sohonuhwojapmmmentisoso mtopeejo  
eye on top saw coming on top of and woodchip



- Seq                    lohwo simonyo nto mjimweehoningki mulopi nohumanto  
 Ser                    *this-one danced coming dancing-it girl-this there*  
 Cond                   *ulimento a'amuhwo kumtatisohwosi'manji i olopo fipe.*  
                          *she said man sent you on the water-if then here come*  
                          *'Just one girl went down again and saw on top of the*  
                          *water this woodchip coming bobbing up and down and the*  
                          *girl was there and said to it, If a man sent you then*  
                          *come here.'*
- Ser                    EXECUTION: Ulimentiso'no mtopeejo lohwo haloho'no yonto  
                          *when she spoke woodchip he ear-only did*  
                          *a'mu nonje ulimentiso nompono umentisofoho.*  
                          *girl there said to it over there he went*  
                          *'When she spoke to it the woodchip obeyed the girl*  
                          *over there that had spoken to it and went over*  
                          *there.'*
- Ser                    EXCH<sub>1</sub> SPEECH<sub>1</sub>: Q Ulimento kiko pohinohwosilaho.  
                          *she said you did you come*  
                          *'She said to it, Did you come without a purpose?'*
- Seq                    SPEECH<sub>3</sub>: A EXPLANATORY PARAGRAPH  
                          TEXT: Ulahoningki ulimento, O'o nje mpohwo lonthwajiso'no  
                          *she said and he said no my father sent-he-conc*  
                          *poehwo'nyoho.*  
                          *I came*  
                          *'She said that to it and it said to her, I've come*  
                          *because my father sent me.'*
- Cond                    ELAB: A'amu uhwoningki ji'manji i asomo ftsape  
                          *people if you see then back come up*  
                          *lonthwajisohwo'nyoho.*  
                          *he sent me-I am the one*  
                          *'I'm the one he sent saying, If you see people then*  
                          *come back up.'*
- Seq                    EXCH<sub>2</sub> UNRESOLVED EXCHANGE  
                          SPEECH<sub>1</sub>: PROP Ose ulahoningki a'musi nohumanto ulimento  
                          *that he said and girl there-was she said*  
                          *i ngko sojo ekawojohi'nyoho. Hofasino.*  
                          *well I stone cooking-I am wait*  
                          *Wosthwaho. Olopo fisyahumaho.*  
                          *we will go up here stay-you*  
                          *'He said that to her and the girl was there*  
                          *and she said to him, I'm cooking food in stone.*  
                          *Wait. We will go up. Stay here.'*

- Ser EXCH<sub>3</sub> SPEECH<sub>1</sub>: PROP Uli<sup>↑</sup>mentiso'no i a'mu losi nowento nom'ne  
*when she spoke then girl this went other*  
 sofanji wasopoyo sojo moi'wo j<sup>↑</sup>isontifi  
*girls-with food stone finish took-they*  
 hnnimentohofi noho wohwano sikunofoho.  
 said reflex they let's go it is dark  
 'When she said that to it then this girl went  
 and with the other girls finished removing the  
 food from the stones and said among themselves,  
 Come on, let's go. It's getting dark.'
- Seq SPEECH<sub>3</sub>: RESP Lahon<sup>↑</sup>ingkofi a'mu iyo mtopeejo uhwonimentiso  
*they spoke and girl woodchip saw it-she*  
 losi ulimento Mpano. Noho wohwano.  
 this one said go on let's go  
 'They spoke and this girl that saw the wood-  
 chip said, Go on. Come on let's go.'
- Ser EXCH<sub>4</sub> SPEECH<sub>1</sub>: PROP Nompo sawemo engo nompo imo'nawentifi a'mu  
*there long big there becoming-siml girl*  
 mtopeejo uhwonimentiso losi ulimento u nje  
 woodchip she saw it that one said oh my  
 SS nikuyoho yojuliko'mahe'enohe. Mijo  
 necklace removed and left-I water  
 SS yoma'ningkuhwonepo weho. Womamo. Tifi  
 washed we-place are I will get later  
 SS wosemjohapmmo. Sekwo simo'o mapnimno.  
 I will follow you you first go  
 'After they had gone a long way from that place  
 the girl that had seen the woodchip said to the  
 others, Oh, I took off my necklace and left it.  
 It is there at the place where we washed.  
 I'll go get them. I'll follow behind you all.  
 You go on ahead.'
- SS SPEECH<sub>2</sub>: PROP O'o olopo wokohontohumano.  
*no here we will wait for you*  
 'No, we'll wait for you here.'
- SS SPEECH<sub>2</sub>: PROP Uli<sup>↑</sup>mentohof<sup>↑</sup>o'no ulimento, O'o tifi  
*when they said that she said no later*  
 wosemjohopmmo. Sekwo simo'mo mpanimno.  
 I'll follow you you first go  
 'When they said that to her she said to them,  
 No, I'll follow behind you. You all go ahead.'

## TERMINUS: EXECUTION PARAGRAPH

Ser PLAN: Olosi nihu'nahone fekwapi lohofonto iyo mtopeejo  
 Sim *this-one finally ran did-she woodchip*  
 SS *lohwo nohumentaningki ulimento, Mpano. Noho wosthwaho.*  
*this-one was there-siml she said Go come on let's go up*  
*'This one finally went quickly and while the woodchip*  
*was there she said, Go. Come on let's go up.'*

Seq EXECUTION: Iyo mtopeejo lohwo simo'mo sopahoningki kako  
*woodchip this-one first came up-seq she*  
 Ser *iyo mtopeejo lohumo uhwononto kako momongo nongkiso*  
*woodchip him she saw she on the edge there*  
 Coo *humoku'mokwosahopiso humoku'mokwosahopiso*  
*she followed him up she followed him up*  
*humoku'mokwosahopiso tafe ajwopo sikuno nto*  
*she followed him up river middle dark comp*  
 Seq *umeehonngki mtopeejo lohwo kako mijo lopo*  
*covered them woodchip that-one he water on*  
 Seq *nofosyawohoningki i a'mu losi kako hajiyolo'mo*  
*he slept-seq and girl she she on the edge*  
*fosyawo'mentisofoho.*  
*she slept*  
*'This woodchip went up first and she saw the wood-*  
*chip and she followed it up along the edge and she*  
*followed and followed and followed and while they*  
*were in the middle (of the journey) darkness came*  
*upon them and the woodchip slept in the river and*  
*this girl she slept on the edge.'*

D-2-1

## 4) DIALOGUE PARAGRAPH

SS SPEECH<sub>1</sub>: PROP Nanohwo olohonta mpompuso nakwo sikule mti'mokontane  
*sister today whiteman we school we write*  
*ole naloho, Sikwo'miyomo pikisa uhwonantonoho.*  
*this said at night picture we will see*  
*'Sister, today the whiteman who has school with us*  
*said this to us, Tonight we will look at a movie.'*

SS SPEECH<sub>2</sub>: Q Nehopi.  
*true*  
*'Is that true?'*

- SS SPEECH<sub>3</sub>: A Ou hwasyo'maho. Mpompuso lohwo ose naloho.  
*oh lie-neg whiteman he that said to us*  
*'Oh, it's not a lie. That's what the whiteman said to us.'*
- SS SPEECH<sub>4</sub>: COMMENT E pousitoufismo wosohwanimo. Hofasino.  
*ok post office-in I'll go and look wait*  
*'O.k., I'll go up and look in the post-office. Wait.'*

D-5-1

## 5) DIALOGUE PARAGRAPH, COMPOUND

- Ser EXCH<sub>1</sub> SPEECH<sub>1</sub>: Q Hwe sohwo kako hungkuno ole, fosi ngko syoho  
*man that one he talk this yesterday I garden*  
*nohopo nosonji fe'nithwonimae. Syoho sae uyohwa*  
*on top I went up looked around garden banana plant*  
*yofe uyohwa sohuyohwa mohu'meehujo uhwonimayofoho.*  
*yofe plant pitpit plant neg-plant I saw-indic*  
*Fosi peho syoho imahnno.*  
*yesterday what work you did*  
*'This is a man's talk, Yesterday I went up on top*  
*to the garden and I looked around. I saw you*  
*didn't plant the banana plants, the yofe plants*  
*and the sosyo plants. What work did you do*  
*yesterday?'*
- SS SPEECH<sub>3</sub>: A Fosi sitoho syayo'maelikono. Sitoho syayo'maeno.  
*yesterday I burned off-of course I burned off*  
*'Yesterday I burned off the rubbish of course.*  
*I burned off the rubbish.'*
- SS EXCH<sub>2</sub> SPEECH<sub>1</sub>: PROP Wopuyo muhu'meehi'njo imahnno.  
*kaukau stems neg-plant you did*  
*'You didn't plant the kaukau.'*
- Seq SPEECH<sub>3</sub>: RESP Ifoyo syohoninkki pmaeno.  
*'It rained and I came down.'*
- Ser SPEECH<sub>4</sub>: REMARK I olohonta nosohoji sohuyohwo fohu'meehuso.  
*well today you go up and sosyo plant plant*  
*'Well, today you go up and plant sosyo.'*

### 2.3.7 PROCEDURAL AND NARRATIVE PARAGRAPHS

The shared feature of PROCEDURAL and NARRATIVE PARAGRAPHS is the dominant linkage feature of recapitulation between tagmemes. PROCEDURAL PARAGRAPHS use this linkage almost exclusively whereas NARRATIVE also uses juxtaposition.

The verb auxiliary *moi'wo finish* is very commonly used in recapitulation in these paragraphs. It may be used in sentence initial recapitulation or sentence medial recapitulation between embedded Series and Sequence Sentences. It designates a lapse of time for one action to be completed before the next action is begun.

Another word frequently used in these paragraphs, primarily in PROCEDURAL, is *nihu'nahone finally* which shows the progression of actions. In the PROCEDURAL DISCOURSE 'How to Build a House', it occurs 39 times with only 11 cumulative STEPS in the paragraphs in the surface structure.

In certain circumstances, NARRATIVE and PROCEDURAL PARAGRAPHS - which typically are open chains of tagmemes encoding events or steps in chronological succession - collapse into long run-on one-sentence units. Longacre has suggested that a function of such units may be to mark the PEAK of a discourse.

#### 2.3.7.1 Procedural Paragraph

PROC PARAGRAPH = + STEP <sub>1</sub>	± SIMUL STEP	± CONDIT STEP	± STEP <sup>n</sup>
Sentence	Sentence	Sentence	Sentence
EXPL P	EXPL P	EXPL P	CONTRAST P
CONTRAD P		PROC P	EXECU P
COOR P			

Special features:

- There is one obligatory tagmeme and a potentially unlimited number of optional tagmemes, although no more than six have been observed in any given PROCEDURAL PARAGRAPH.
- Tense is the same in all tagmemes; either all non-future, or all future, the choice of which does not seem significant. (See note below.)
- Subject is non-specific and may be the same or different from tagmeme to tagmeme.
- Linkage is by recapitulation.

The main feature of this paragraph type is the chronological ordering of the STEPS. Though some embedding occurs, on the whole there is not as much embedding as in NARRATIVE PARAGRAPHS. There is usually more than one STEP in a PROCEDURAL PARAGRAPH, but occasionally just one STEP

may occur. The latter is usually expounded by a very long sentence with many Series, Sequence and Simultaneous Sentences embedded in it. SIMULTANEOUS STEP is expounded by a Simultaneous Sentence or by a paragraph whose first sentence is Simultaneous. CONDITIONAL STEP is expounded by a Conditional Sentence or by a paragraph whose first sentence is a Conditional Sentence.

In one text, 'How to kill and cut up pigs', the first half is in non-future tense and the last half is future. It seems as though tense is not significant in this paragraph type (nor in this discourse type) in that the speaker changed tense without realizing it. This paragraph type mainly encodes Chronological Succession. It may, however, encode Overlap (Simultaneous Step) and Alternation without excluded middle (Conditional Step).

#### Examples

P-3-1

#### 1) PROCEDURAL PARAGRAPH

- STEP<sub>1</sub>: CONTRADICTION PARAGRAH
- SS STATEMENT: Mekinoso hofiko mingo nonje nonje walofantihm'maho.  
bows they cut any 'ole tree are not able to cut  
'They can't cut just any tree down for bows.'
- SS ADVERSATIVE: O'o.  
no  
'No.'
- Coo RESTATEMENT: Hofiko timo uhwonifijoso yokumpohn'nyo  
they eye when they see strong  
Ser uhwoninkuji walofantifeho.  
they will see they will cut  
'They will look and when they see a strong one  
they will cut it.'
- Ser STEP<sub>2</sub>: Moi'wo lofikuji angopo motapi lohofikuji hulimomo yasi  
finish cut-they village carry will do mud-in put  
lohofikuji wahumentantifeho.  
will do they will wait  
'When the've finished cutting it down they will carry it to  
the village and put it in the mud and they will wait.'
- Coo STEP<sub>3</sub>: Humantifijoso uhwonifijoso mekino sikwo'mno nto umo'naso  
they will wait and they will look bow black comp becomes  
uhwoninkuji ifikuji mingo lofikwato lohofikuji sako'nami  
they will see pull it out cut cut will do and stone-knife

pi<sup>h</sup>kwato lohof<sup>h</sup>kuji sohwe loj<sup>h</sup>kwato lohof<sup>h</sup>kuji nof<sup>h</sup>fe<sup>h</sup>kuji  
*come will do rataan cut they will do make knot*  
 hasa syukwato lohof<sup>h</sup>kuji woke nomaf<sup>h</sup>kuji mijomo yasi  
*braided weave they will do string will get water-in put*  
 lohof<sup>h</sup>kuji po'n<sup>h</sup>ifo lmo'n<sup>h</sup>kwato mekino nomaf<sup>h</sup>kuji  
*will do soft become bow they will get*  
 syaf<sup>h</sup>kwato'nohini.  
*string it-only*

*'They will wait and they will look and when they see it has  
 become black they will pull it out and cut it with an axe  
 and shave it with a stone and they will cut some rataan and  
 make it into a bowstring and put it in water until it becomes  
 soft and they will take the bow and string it.'*

SS TERMINUS: Ni<sup>h</sup>hu'nahone hof<sup>h</sup>koe mekino umo'n<sup>h</sup>imontonoho.  
*finally their bow it will become*  
*'Finally it becomes their bow.'*

P-2-2

## 2) PROCEDURAL PARAGRAPH

### STEP<sub>1</sub>: EXPLANATORY PARAGRAPH

Ser TEXT: Hwe sohwa im<sup>h</sup>ingo'n<sup>h</sup>ji nowent<sup>h</sup>ifi uhwonont<sup>h</sup>feso ai'woso  
*men they morning go down they look and eel*  
 Coo swohomo'mo nohumentan<sup>h</sup>ingki uhwonont<sup>h</sup>ifi swoho nonto  
*trap-in is-simul-it they see and trap that*  
 Sim if<sup>h</sup>kwato lohofont<sup>h</sup>ifi woso<sup>h</sup>ho nomp<sup>h</sup>o ehasi lohofont<sup>h</sup>ifi  
*pull up do-ser they sand there shake out they do*  
 Ser ikujoho fonj<sup>h</sup>kwato lohofont<sup>h</sup>ifi nomotasont<sup>h</sup>ifi iloho  
*hit hit do-ser carry up-ser cook*  
 yan<sup>h</sup>imotofofoho.  
*cook and eat-they usually do*  
*'The men go down in the morning and look and they see an  
 eel is inside the wall and they pull up that wall and  
 shake it out on the sand and hit it and carry it up and  
 cook and eat it.'*

SS COMMENT: Oso ai'woso me'wampe'n<sup>h</sup>jofoho.  
*that eel sweetness-w th-indic*  
*'That eel tastes delicious.'*

SS TERMINUS: Oso swoho hiso hof<sup>h</sup>koe ingkusofoho.  
*that trap that their hook-indic*  
*'That trap is their hook.'*

X

## 3) PROCEDURAL PARAGRAPH

SS SETTING: Ifoyoso kakoe hamnosomo wuhu'montonoho.

*rain its month-in will fall*

*'Rain falls in its month.'*

Ser STEP<sub>1</sub>: Oso ifoyo hiso ne'no syontososo sopo hwaho monto po'nifo

*that rain that keeps falling and there ground soft*

*imo'nikwato lohofihwosi hulimo umo'nimontonoho.*

*become it will do mud it will become*

*'That rain keeps on falling and in that place the ground*

*down below will become soft and it becomes mud.'*

## SIMUL STEP: EXPLANATORY PARAGRAPH

Sim TEXT: Ose imo'nontaningkuhwosi mofehi'nyo likwato lohofihwosi

*that becoming-simul-it sun shines it will do*

Ser hwaho yokumpohn'nyo umo'nimontonoho.

*ground strong it will become*

*'While it is becoming muddy the sun will shine and the*

*ground will become strong.'*

## ELAB: COMPARATIVE PARAGRAPH

SS STATEMENT: Oso mofehi'nyoso wopingofoho.

*that sun good-indic*

*'That sun is good.'*

## COMPARISON: EXPLANATORY PARAGRAPH

SS TEXT: Ifoyoso wonyofoho.

*rain bad-indic*

*'That rain is bad.'*

SS ELAB: Oso ifoyoso hulimo imo'nyo'njofoho.

*that rain mud becomes-with-indic*

*'That rain becomes mud.'*

SS REINFORCEMENT: Mofehi'nyoso wopingofoho.

*sun good-indic*

*'The sun is good.'*

X

## 4) PROCEDURAL PARAGRAPH

Coo STEP<sub>1</sub>: O!e, a'amu hofiko ango loponjo somo mjuhwonimuwentifeso

*this people they house place there they walk and look and*

*yahu pi'ningo engo mikunimposo'nohini sthwano mempo*

*pig many big enormous-only tusk outside*



Ser hnta'ningo'njo uhwonontifi limotofofoho, u nakwoe yahu  
 that side-with they see and they say oh our pig  
 SS wofonjofehonono. A'amu losojwo nakwoe yahu we'ene'maho.  
 let's kill and eat people you all our pig little-neg  
 'It's this: People walk about this village observing as they  
 go and when they see very many great big pigs with tusks  
 on the outside they always said, Oh, Let's kill and eat our  
 pigs. All you people, our pigs are truly not a few.'

Ser STEP<sub>2</sub>: Lontifi hungkuno lokotoku lohofontifi nihu'nahone a'musi  
 they say and talk decide they-do-and finally women  
 hwamofe'no wanyofe'no humpentifi nihu'nahone noho'mta'ne  
 yams-for greens-for leave-they finally from-on top  
 nopontifi a'mu yahu hwapngosi yahu kako siyosi wopoyo  
 they come woman pig source-she pig she cares for food  
 uyoso kako hiyaso nto li'mofontepo Nje yahu poyo  
 gives she hide comp run away place my pig dead  
 pe'ningkohoningkuhwososo timo tihwo uhwonone'elo.  
 it will die-seq-and eye who who should see  
 'They said that and they made a decision and all the women  
 went to look for taro and greens and they finally came from  
 up there and the woman who is the owner of the pig, she who  
 cared for it and gave it food, she runs away to hide and  
 there says, Who should look when my pig is going to die?'

### STEP<sub>3</sub>: CONTRAST PARAGRAPH

Ser STATEMENT: Ose lonto, hwe sohwa hofiko nohumantifi  
 that she says men the they are there and  
 hohontajoso yahu fonjasiyoso oleno impe tu'wangomo  
 old way pig killing this road neck  
 jiltpo'matofofoho.  
 they always strangled  
 'She said that and the men, they were there and the  
 old way of killing pigs was this, they always  
 strangled their necks with ropes.'

SS CONTRAST: Olohonta hakuhwajo hosimno'nji a'apaho halojo'njofe  
 now machette spear-with skin white-with's  
 mekino'nji polofosyuwo'ningkohofofoho.  
 bow-instr they always shoot  
 'Now they usually shoot with the white man's gun or  
 machette or spear.'

Ser STEP<sub>4</sub>: Oso moi'wo fonjasi lohofontifi imingo wasonontifi  
 that finish kill they do and stiff they let it stiffen  
 Seq siwope fohntofontifi imingo moi'wo sahoningki nihu'nahone  
 tobacco they smoked stiff finish became finally  
 Ser mijo wasime yamo lohofontifi nihu'nahone sihu.  
 water wash wash they do finally knife  
 'When they finished killing it they allowed it to stiffen  
 and they smoked and when it was finished stiffening they  
 finally washed it and then they finally cut it.'

Ser STEP<sub>5</sub>: Sihu kolofontifi ahupaho meho'nasi lohofontifi nihu'nahone  
 knife they cut and abdomen put they do and finally  
 yafo mingo lofingkwominkwomingo lohofontifi hohokuyokino  
 rib are cut to lay out flat they do and back bone  
 meho'nasi lohofontifi nihu'nahone sihu somolotaho'nji  
 put they do and finally knife close to tail and  
 hali'wango'nji sihu kolofikwato.  
 close to ears knife cut  
 'They cut it and they put the abdomen aside and then they  
 finally axed the ribs to lay them out flat and then they put  
 the backbone aside and finally cut with a knife from the  
 tail to the ears.'

#### CONDITIONAL STEP: PROCEDURAL PARAGRAPH

Ser STEP<sub>1</sub>: Moi'wo kolofontifi nihu'nahone hwoku'mokasi  
 finish the cut and finally fold and put  
 lohofontifi nihu'nahone tuwajo'ne'manji yafo hwasyopo  
 they do and finally bridepayment-if rib middle of  
 sihu foi'mo lohofontifi a'mu hapiyosohwosamo yahu yano  
 knife bread in half do woman her brothers-to pig give  
 uyohojai ape mapijosimo ulikwato ji je josohwosamo  
 send to wife married-to say to them your brothers-to  
 yano uyohojai.  
 give take to  
 'When they finished cutting it finally they fold it and  
 finally, if it's partly for a bride payment, they break  
 the ribs in half with a knife and send the woman to her  
 brother to give them some pork and say to the women  
 they've married, Give this to your brothers.'

Note tense change

Coo STEP<sub>2</sub>: Ulifijoso a'amulosi nonyo hwamo sukwoho'nyo humo  
 they say the woman greens yams betelnut sugar

Ser

yahupo kisasi lohofthwosi mo'ningku lohofthwosi  
 pig-on put on top will do carry from head will do  
 hapiyosohwasafe angomo mo'nasi.  
 her brother's house-in put-take from head  
 'They will say that and this woman puts greens, yams,  
 betelnut, sugarcane on top of the pig and she will  
 carry it (in her string bag) and will take the string  
 bag off from her head at her brothers' house.'

STEP<sub>3</sub>: Hapiyosohwasofe angomo mo'nasytwaso'no hapiyosohwaso,  
 her brother's house-in puts down-when her brothers  
 ou nakwoefo ulikuj i isomoyoka ulikuj i nomakuj i  
 oh it's ours they say thank-you they say they take  
 meho'nasi.  
 they put  
 'When she takes off the string bag in her brothers'  
 house they say to her, Oh, it's ours, and they thank  
 her and they get it and put it.'

#### TERMINUS: EXPLANATION PARAGRAPH

Ser

TEXT: Sukuno'nji hamna'wohijo nomafikuj i sojomo ekawoj i.  
 early evening their mothers will get stone-in mumu  
 'In the late afternoon their mothers will take the pork  
 and cook it in stones.'

SS

ELAB: Hofikoe yahu fonjisimpilopijoso sojo ekawojokuj i.  
 their pig all they kill at once stone will cook  
 'All the pigs they kill at one time they will cook in  
 stone.'

#### 2.3.7.2 Narrative Paragraph

NARRATIVE PARAGRAPH = + BUILD UP<sub>1</sub> ± BUILD UP<sup>n</sup>

Sentence	Sentence
COOR P	COOR P
EXPL P	EXPL P
EXECU P	EXECU P
DIAL P	DIAL P
HORT P	NARR P
	PARALLEL P
	ANTI P

## Special features:

- a) There is only one obligatory tagmeme and a potentially unlimited number of optional tagmemes. Up to ten have been observed.
- b) Tense is always non-future.
- c) The subjects of the tagmemes are specific and may be same or different.
- d) The BUILD UPS are linked predominantly by recapitulation of verbs though infrequently juxtaposition may occur.

The main feature of the NARRATIVE PARAGRAPH is the chronological presentation of events. It may consist of only one BU but usually there is more than one BU. BU<sub>n</sub> does not necessarily imply a climax.

This paragraph type (cf. PROCEDURAL PARAGRAPH) encodes only Chronological Succession.

## Examples

X

## 1) NARRATIVE PARAGRAPH

## SETTING: NARRATIVE PARAGRAPH

- Ser BU<sub>1</sub>: Yahu engo imokontoni mu meso'no a'amumo yano  
*pig big caused to become pregnant people-to give*  
 anga'no anga'no anga'no anga'no umentihwonefoho.  
*one one one one we gave them-indic*  
*'We caused the pig to become big and when it had little*  
*ones we gave them to various people.'*
- Coo BU<sub>2</sub>: Umentuhwoneso hofiko osomta'ni fujafotofiso'no a'amu  
*we gave them and they from that reproduced-when people*  
 ne'no hofiko yano.  
*for they gave*  
*'We gave to them and from that when they reproduced again*  
*they gave them to other people.'*
- Seq TERMINUS: Engo yahu engo nto lmo'ningkahoningki uhwonontoni  
*big pig big had already become we say and*  
 nakwoe yahu we'e'maho limentihwonefoho.  
*our pigs little-neg said we-indic*  
*'We saw we had many pigs and we said, Our pigs are*  
*not a few.'*
- BU<sub>1</sub>: NARRATIVE PARAGRAPH
- Ser SETTING: Osomo yahu engo uhwonontoni nakwo mijoho we'e'maho.  
*then pig big we saw and we hungry little-neg*  
*'Then we saw our pigs were many and we were not a*  
*little hungry.'*

- SS BU<sub>1</sub>: Syoho nom'ne mijomo olohohta'ni wekapmentihwone.  
*garden another water-in this side we crossed and came*  
*'We crossed to this side of the river for another garden.'*
- SS BU<sub>2</sub>: Hafe engo sopo io'mentihwone.  
*hunting big place we cut trees*  
*'There in that big hunting ground we cut trees.'*
- Ser TERMINUS: Mijoho pe'nontoni yahu mijoho.  
*hunger dying-we pig hunger*  
*'We were starving and it was pig hunger (because*  
*the pigs had ruined the gardens).'*
- Coo BU<sub>2</sub>: Lo'mentihwoneso yahu ou nampo nto'no kufomo loningkahonngki  
*we cut trees-and pig oh there proper old garden eating seq-3s*  
 Seq nakwo wosopoyo syoho songo imentihwone nta'ni wopoyo  
*we food garden new we did from food*  
 osomnta'ni kemape imotihwonefoho.  
*from-there crossed we kept doing*  
*'We cut trees and over there the pigs were properly eating*  
*in the old gardens and we were carrying food from the other*  
*side from the new food gardens we had made.'*
- BU<sub>3</sub>: EXPLANATORY PARAGRAPH
- Ser TEXT: Yahu osomnta'angoso mijoho pe'nontoni mahoso  
*pig from that hunger dying-we carrying across*  
 iwo'nontoni mijolomne'no iyoho nentwo'ningkahonngki  
*always do-we water-this fear was eating us seq-it*  
 Seq yahu hopi'nono fonjokwoposohumentihwonefo.  
*pig all we killed all-indic*  
*'From those pigs we were starving and we kept carrying*  
*across and we were afraid of the water and we killed all*  
*of the big pigs.'*
- SS ELAB: Mu'nohini humamentisofoho.  
*piglets-only lived*  
*'Only the piglets lived.'*
- BU<sub>4</sub>: DIALOGUE PARAGRAPH
- Coo SETTING: Humamentisoso Ntawo'yohwo noponto uhwonimentisoso  
*they were there and (name) came and saw them and*  
 ou yahu engo.  
*oh pigs many*  
*'They were there and Ntawo'yohwo came and saw that*  
*there were many pigs.'*

SS            SPEECH<sub>1</sub>: PROP     Yuhwono, nje ta'yohwoe ntimno yahu sejapmmaeso.  
                  see           my brother say to me pig I gave to you  
                  'See, say thank you to me for the pig I gave  
                  you.'

SS                   SPEECH<sub>3</sub>: Ose naliso'no ulimentfhwone o wopingofoho nakwoe  
                          that when he said we said oh it is good our  
                          a'amu sohwooso.  
                          person you are  
                          'When he said that to us we said to him, Oh, thank  
                          you that's good.'

SS CLOSURE: Ose ulimentihwone.  
that we said to him  
'We said that to him.'

SS   TERMINUS: Ose mta'ango humalowe.  
          *that from     they are here*  
          *'From that they still exist.'*

# X

## 2) NARRATIVE PARAGRAPH

Ser BU<sub>n</sub>: Oseso apa'no oso nombo wako'mo lohofonji yahu mu lohwo me  
 then again that place crossed I did piglet that-one arrow  
 Seq wahmmonji yahon'ingko nto wohon'ingki in'ingku loho'maleso  
 to shoot I did-seq had gone-seq follow I did and  
 Coo yahu mu sohwo kako kaki'no nahonumanumasofoho ngkimo.  
 piglet that he first he saw me-indic me  
 'Then again I crossed over there and I wanted to shoot that  
 young pig but it had already gone and I followed it but the  
 young pig saw me first.'

N-2-2

### 3) NARRATIVE PARAGRAPH

Ser BU<sub>1</sub>: Mijo lomo nowekontae Yateng kakoe sukwo'no ijuhwonontae  
*water this we crossed (name) his betelnut we tested*  
 honji sontae, Kilouye nonoponta'ni sae uyo potofontae  
*on top went up (name)'s from-on top banana plant we got*  
 nowentae sae uyo nahu'mesontae yafe so'mo sontae tongo  
*we went banana plant gathered incline in went up animal*  
 ij+malohwefoho - kenga'no.  
*we dug one*

'We crossed the water and saw and tested Yateng's betelnut and we went up on top and we got a banana shoot from Kilou's on top and we went and we gathered banana shoots and we went up that incline and we dug for an animal and there was one.'

Ser BU<sub>2</sub>: Ijofontae nawentae nalokuso ife'nimalohwefoho.

we dug and we went and leaf we picked

'After we dug we went and picked nalokuso.'

Ser BU<sub>3</sub>: Nalokuso ife'nontae tongo uhwonimalohweso posaefo

leaf picked and animal looked but empty nest

'After we picked nalokuso we looked for an animal but it was an empty nest.'

Ser BU<sub>4</sub>: Uhwonontae nawentae sosyo ife'nontae sukunofu lontae toho

we looked we went plant picked it's dark we said firewood

yohojontae toho hiyamno sofantae nopontae nowentae toho

gathered wood carry carried we came we went wood

nomo'nontae yafe lo'mo pontae mijo lomo wekapmmalohwefoho.

carried-head incline-in came water this crossed we-indic

'We looked and we went and picked some sosyo and we said it's getting dark and we got firewood and carried it and came down

and went and carried the firewood from our heads and came

down the incline and crossed the water.'

Ser BU<sub>5</sub>: Mijo lomo wekopontae toho epo'mesontae mijomo yomo'nontae

water this we crossed wood put down water-in we washed

sapmmalohwefoho.

we came up-indic

'We crossed the water and put the firewood down and washed in the water and came up.'

Ser BU<sub>6</sub>: Nosopontae mpohwo kako limo mijoho'njo hwo'nyoho.

we came up father he said hunger-with I am

'We came up and father said, I'm hungry.'

Ser BU<sub>7</sub>: Wopoyo sihu kolofontae, ngko mijo nosyifohwohonngko ngko

food knife we cut and I water filled bamboo seq I I

Parallel Seq mijo nomotopahonngko wantohomo lisafotimalohwefoho.

water carried and came pot-in cooked we-indic

'We cut sweet potato and I filled a bamboo with water and I carried the water and we cooked in a saucepan.'

TERMINUS: DIALOGUE PARAGRAPH

SS

SPEECH<sub>1</sub>: PROP Mpohumo ulimalefo sukunofu. Nekwo  
father-to I said it's dark we

wehwantae'yuhwe.

*we want to go*

*'I said to father, It's getting dark. We want to go.'*

SS      SPEECH<sub>3</sub>: RESP    Mpohwo kako limo wehwano.  
                                  *father he      said let's go*  
                                  *'Father said, Let's go.'*

### 2.3.8 ALTERNATIVE PARAGRAPH

ALTERNATIVE PARAGRAPH = + <u>OPTION<sub>1</sub></u> + <u>OPTION<sub>2</sub></u>	
Condit S	Condit S
Dub S	Dub S
Coor S	EXPL P
EXPL P	CONTRAD P

Special features:

- a) There are two obligatory tagmemes and no optional ones.
- b) Tense is always future.
- c) The subjects of the tagmemes are the same in our present corpus.
- d) The linkage is by juxtaposition.

ALTERNATIVE PARAGRAPHS with only two OPTIONS have been observed to date. In trying to elicit a situation with more than two options the informant gave an entirely different structure which seems to be rather rare in the language. The deep structure of this paragraph is alternation with excluded middle. The two options are usually expounded by parallel Conditional Sentences or parallel Dubitative Sentences. In that Coordinate Sentence in future tense can also encode hypothetically it may also occur in this paragraph type, (Ex. 2), but only when it encodes this deep structure. Ellipsis can occur in base one of a sentence with omission of the auxiliary verb which gives a clause its status relative to following clauses. When such ellipsis occurs in the first sentence of the exponent of an OPTION in ALTERNATIVE PARAGRAPHS, I am assuming the sentence to be a Conditional Sentence in spite of the omission of the auxiliary verb along with the conditional clitic -'manji.



## Examples

X

## 1) ALTERNATIVE PARAGRAPH

- Cond OPTION<sub>1</sub>: Ou nakwoe yakumpohn'nyo lmo'n'nikwato Anitu kakoe  
*oh our strength becomes God his*  
 yakumpohn'nyo nakumo manejape'njl.  
*strength to us will not give*  
*'Oh, if our strength comes up God won't give us his*  
*strength.'*
- Cond OPTION<sub>2</sub>: Ou nakwo hwahopo nto'no o Anituye mitimo tifi nto'no  
*oh we ground proper God's talk follow proper*  
 Iningku oso Anitu kako nto'no wonemokosyohumamontonoho.  
*follow that God he proper will care for us*  
*'Oh, if we're proper on this ground - follow God's talk*  
*properly, then God will take good care of us.'*

X

## 2) ALTERNATIVE PARAGRAPH

- OPTION<sub>1</sub>: EXPLANATORY PARAGRAPH
- Coo TEXT: Oso wonyo hungkuno oso'no nakwo Anitumo jomo wae  
*that bad talk conc that we God-to ask erase*  
 enafo'ne ulasoso Anitu kako wae'nohino.  
*forgive-for we say God he will forgive*  
*'If we talk to God about forgiving us for that sin, God*  
*will forgive us.'*
- SS PARA: Kako wae wena'montono.  
*he erase will forgive us*  
*'He will forgive us.'*
- OPTION<sub>2</sub>: CONTRADICTION PARAGRAPH
- Cond STATEMENT: Unakwoe simehomnohini memokosyohumae Anitu kako  
*oh our stomach-in if we hold God he*  
 wae menafonohi.  
*erase will not forgive*  
*'If we hold it in our stomachs God won't forgive*  
*us.'*
- SS ADVERSATIVE: Awonoho.  
*no*  
*'No.'*
- SS RESTATEMENT: Kako t'imo'nohini wonahonimtonoho.  
*he eye-only will look at us*  
*'He will only look at us.'*

**x**

### 3) ALTERNATIVE PARAGRAPH

OPTION, : EXPLANATORY PARAGRAPH

Cond TEXT: I kiko hohujo ikenjamo jomo mujo'nji'manji kako  
you back turn ask don't ask-if he  
makufo'manohi.  
he will not help you  
'If you turn your back and don't talk to him, he will  
not help you.'

SS            PARA: Kako timo wonyo wakohonimantonoho.  
                 he eye bad will look at you  
                 'He will look at you badly.'

OPTION 3: EXPLANATORY PARAGRAPH

Cond	<p>TEXT: Ou kiko tifi nto'no kako kikimo wopingo wokiapmmontonoho.</p> <p><i>oh you follow proper he to you good he will give to you</i></p> <p><i>'If you follow him properly he will bless you.'</i></p>
------	--

SS      PARA: Kakoe yakumpohn'nyo yano kikimo wokijapmmontonoho.  
          his strength give to you he will give to you  
          'He will give you his strength.'

N-1-2.2

#### 4) ALTERNATIVE PARAGRAPH

Cond OPTION<sub>1</sub>: Olo iyo mtopeejo lohwo sohwoi olo mijolomo mtawehoji  
*this woodchip this you this water-in float down*  
 nompo a'amu t'puhwoningkiji'manji i osomo ni'maho.  
*there people if you find then come back approach me*  
*'You woodchip, you float down this stream and if you find*  
*people down below then come back to me.'*

Cond OPTION<sub>2</sub>: I huno uhwon+ngkiji'manji ou nthu'nahone huno uhwononto  
*in vain if you look oh finally in vain he looked*  
 mtawoloho walimo.  
*went down I will say*  
*'If you look in vain, I will say, Oh, he looked in vain*  
*and he went down.'*

**x**

### 5) ALTERNATIVE PARAGRAPH

Dub      OPTION<sub>1</sub>:    oso tes mtɬ'mokuhwone    oso wopingo mtɬ'mokaso ou fiso  
                                  *that test we wrote      that good write and oh or*  
                                  fel lohofasi hwonano'manji syoho wopingo uhwonɔŋkuji  
                                  *fail do      we-if      work good      they will see*

- Cond                    *Joho ho'naso'manji wopontaehwaya'itikenno.*  
                          *call come up-if      maybe we will come*  
                          *'That test we wrote if we wrote it good or if we fail,*  
                          *if they see good work and if a call comes for us, maybe*  
                          *we will go.'*
- Dub    OPTION<sub>2</sub>: *Wohumantaehwayo'itikenno.*  
                          *maybe we will stay*  
                          *'Or maybe we will stay.'*

### 2.3.9 REPORTED SPEECH PARAGRAPH

REPORTED SPEECH PARAGRAPH = + SPEECH      + CLOSURE

---

Quote Cl      Formulaic S

Special features:

- There are two obligatory tagmemes and no optional ones.
- If the SPEECH tagmeme is introduced by a quotative verb the tense of the verb is always the same as the verb in CLOSURE.
- The subjects (if SPEECH is introduced by a quotative verb) are always the same.
- The two tagmemes are linked by juxtaposition or by repetition of the quote verb.

The SPEECH tagmeme is filled by a sentence whose final base is a Quotation Clause, or by an unIntroduced quotation. The formulaic sentence of CLOSURE is something like *they said that*.

This paragraph type is a surface structure device to reinforce and close a quotation. The deep structure is, therefore, that of Reporting.

Examples

E-4-3.1

#### 1) REPORTED SPEECH PARAGRAPH

- Coo    SPEECH: *Oso tongo hiso nofehanontifeso      me'wampe uyahonngki*  
                          *that game dem    always cook and eat sweetness gives to them*
- Seq                    *hofiko liwo'ningkofi, Nakwoe tongo me'wampe'njofoho.*  
                          *they    always say      our      game    sweetness-with-indic*  
                          *'They always cook and eat that game and it tastes sweet to*  
                          *them and they always say, 'Our game is delicious'.'*
- SS    CLOSURE: *Ose liwo'ningkohofoho.*  
                          *that they always say-indic*  
                          *'They always say that.'*

X

## 2) REPORTED SPEECH PARAGRAPH

- SS SPEECH: Sekwo a'amu kuye hungkuno ole, ou Giyamkesi kako mpampusofe  
*you people yours talk this oh (name) he whiteman's*  
 wosopoyo engo wanuwo'ntimante'no uwo'ningkohoho. Kako  
*food a lot wants to eat-he-conc he always goes he*  
 afofo simokontonoho.  
*fat flatters-will-he*  
*'You people say this, Oh Giyamkesi, he always goes in order*  
*to eat a lot of the whiteman's food. He will flatter them.'*
- SS CLOSURE: Ose ntiwo'ningkohoho sekwo.  
*that always say to me you*  
*'You always say that to me.'*

H-2-2.3

## 3) ALTERNATION PARAGRAPH

- OPTION<sub>1</sub>: REPORTED SPEECH PARAGRAPH
- Cond SPEECH: Kiko nto'nohini hwoso'manji fusyape.  
*you proper you-are-if come inside*  
*'If you are proper, come inside.'*
- SS CLOSURE: Ose ulimotofofoho.  
*that they usually say*  
*'They usually say that.'*
- OPTION<sub>2</sub>: REPORTED SPEECH PARAGRAPH
- Cond SPEECH: Kiko olo'mo yokumpohn'nyo'njo hwoso'manji l  
*you here-in big-headed-with you are-if then*  
 angolomo noswohopohotoho. Osomo niswo.  
*house-this don't come in go back*  
*'If you are big-headed then don't come in this house.*  
*Go back.'*
- SS CLOSURE: Ose ulimotofofoho.  
*that they usually say*  
*'They usually say that.'*

X

## 4) REPORTED SPEECH PARAGRAPH

- SS SPEECH: Ose naliso'no ulimentihwone, ou wopingofoho nakwoe  
*that said to us we said to him yes it is good your*  
 a'amu hwosoho.  
*people you are*

*'When he said that to us we said to him, Yes, it is good. You are our relation.'* (relationship term means thank you.)

SS CLOSURE: Ose ulimentihwone.  
that we said to him  
'We said that to him.'

X

# 5) REPORTED SPEECH PARAGRAPH

## SPEECH: INTERROGATIVE PARAGRAPH

Ser Q: Yahu hwapingo wopoyo uyosi lyoho mahwosi mijomo  
pig source food giver intestines gets and water-to  
nomotawehwosi mijomo mjilohofthwosi nomotosahopthwosi  
she will carry water-in remove feces will carry up and  
kijasi lohofthwosi yahu a'amu hofiko yano hu'mui  
hang up will do pig people they give give to all  
ifijoso ou ole wolantihu'maho, Nakwoe fonjaefthwonetaho.  
do and oh this they will not say our did we kill for us  
'The pig owner who gave it food will take the intestines,  
carry them down to the river and remove fecal matter and  
she will carry them up and hang it up and the people they  
will give the pig to all and oh, they will not say this,  
'Did we kill it for ourselves?'

SS A: Nakwo yano uyofofo.  
we give for giving  
'We did it for giving.'

SS CLOSURE: Ose wolantihm'maho.  
that they will not say  
'They will not say that.'

## WOJOKESO DISCOURSE

### 3.0 INTRODUCTION

This survey of Wajokeso discourses is based on the analysis of approximately 35 oral and written texts. Five discourse types have been posited: NARRATIVE, PROCEDURAL, EXPOSITORY, HORTATORY and DRAMATIC.

NARRATIVE DISCOURSE recounts a story, either a legend or a personal experience. PROCEDURAL DISCOURSE tells how something is done. EXPOSITORY DISCOURSE explains a topic. HORTATORY DISCOURSE attempts to influence or change conduct. DRAMATIC DISCOURSE relates speech interaction between participants.

Each discourse type is presented in a bi-dimensional array which names the distinctive tagmemes of the discourse and lists the constructions which have been found to expound that tagmeme. Special features relating to obligatory tagmemes, tense, subject orientation, and linkage are given followed by a general description of the discourse. Last of all comes an array showing the tagmemes and their exponents in the actual discourses which have been analyzed.

### 3.1 NARRATIVE DISCOURSE

NARRATIVE DISCOURSE =

± APERTURE	± INTRO	± STAGE	+ EPISODE <sup>n</sup>	± CLOSURE	± FINIS
Sentence	Sentence	Sentence	NARR P	Sentence	Sentence
EXPL P		EXPL P	DIAL P	INTENT P	
			EXPL P		
			EXECU P		
			REPORT SP P		
			CONTRAST P		
			NARR D		

Special features:

- a) Only one EPISODE is obligatory. However, usually APERTURE and CLOSURE do occur. The presence of these tagmemes seems to depend on the sophistication of the narrator. In the one case where neither an APERTURE nor CLOSURE appeared the narrator was a middle-aged man who had never used a tape recorder before. Absence of APERTURE and/or CLOSURE probably indicates the more informal way of telling stories.
- b) NARRATIVE DISCOURSE is characterized by the use of non-future tense in all but the quoted speech within DIALOGUE PARAGRAPHS.
- c) The participants in NARRATIVE DISCOURSE are specific and the pronouns are either first or third person except in quoted speech.
- d) The beginning of a new EPISODE is marked by time horizons, by change of activity not marked by recapitulation, or by a change of characters.

NARRATIVE DISCOURSE features a chronological presentation of completed actions centering around specific participants. In Wojokeso these discourses are basically episodic, that is, they do not build to a marked climax.

The sentences that fill APERTURE, INTRODUCTION, CLOSURE and FINIS are generally formulaic.

APERTURE - *I want to tell about...* When an EXPLANATORY PARAGRAPH occurs in APERTURE it is usually just a comment about the topic, e.g.

APERTURE: EXPL PARAGRAPH

TEXT: *I want to tell my story about the trip.*

COMMENT: *This talk is not a little long. (It's very long.)*

INTRODUCTION - seems to be a matter of style as it occurs more frequently with some speakers than it does with others. It is often simply *ole - It's this*. The indicative mood marker -*noho* is always ellipsed. Or, it may expand to *This is the trip, This is the old fable, This is the way the opossum and the echidna lied to each other*.

CLOSURE - *That's all the talk*. Occasionally this expands to an EXPLANATORY PARAGRAPH with some comment about the story such as *It's not a long story* (cf. APERTURE).

FINIS - is posited when the narrator states his name, *I, Moujae, spoke*, which would never occur in an informal text.

STAGE introduces the participants and/or scene of the narrative. Many times this is portmanteau with part of the first EPISODE.

The EPISODES are filled primarily by NARRATIVE and DIALOGUE PARAGRAPHS. The one embedded NARRATIVE DISCOURSE does not have APERTURE, INTRODUCTION, STAGE, CLOSURE or FINIS. It is a discourse told in the middle of a

discourse on a healing ceremony explaining how various individuals got their sicknesses.

A sub-type of NARRATIVE DISCOURSE may be recognized as more texts are studied. Most 'origin' stories have certain common features which are distinct from those of other narratives; e.g. there is usually a conclusion explaining how something started. To date, however, there is no consistent pattern. In the text 'Woodchip' the final EPISODE is expounded by a PARALLEL PARAGRAPH explaining that this was the beginning of the Ka'miso tribe. In the text 'The Origin of Thunder and Lightning' the TERMINUS of the NARRATIVE PARAGRAPH in the final EPISODE is expounded by a REPORTED SPEECH PARAGRAPH explaining that they always say thunder and lightning are caused by the snake going over the hot stones. In 'The Origin of Sand' the final BUILD UP in the final EPISODE states: *'He cut that woman's stomach with a knife and when the knife ripped it open that sand spilled out and it became a river valley and this is a lot of sand.'* Therefore, until a more consistent pattern develops 'origin' stories are not considered to be a well defined variant of NARRATIVE DISCOURSE.

#### SUMMARY OF TEN WOJOKESO NARRATIVE DISCOURSES

NARR D	1	2	3	4	5	6	7	8	9	10
APER		S			S		EXPL P		S	S
INTRO										S
STAGE		S	EXPL P		S		S	S	EXPL P	NARR P
EPIS <sub>1</sub>	NARR P	NARR P	NARR P	NARR P	DIAL P	NARR P	NARR P	NARR P	NARR P	NARR P
EPIS <sub>2</sub>		NARR P		EXPL P	NARR P	NARR P	NARR P	NARR P	DIAL P	
EPIS <sub>3</sub>					EXECU P	NARR P	NARR P	NARR P	NARR P	
EPIS <sub>4</sub>					NARR P		NARR P	NARR P	EXPL P	
EPIS <sub>5</sub>					NARR P		NARR P	NARR P	PARA P	
EPIS <sub>6</sub>					NARR P		PARA P	NARR P		
EPIS <sub>7</sub>					NARR D		NARR P			
EPIS <sub>8</sub>					NARR P		EXPL P			
EPIS <sub>9</sub>					NARR P		NARR P			
EPIS <sub>10</sub>							NARR P			
EPOS <sub>11</sub>							NARR P		CONTRAD P	S
CLOS			INTENT P				S		CONTRAD P	S
FINIS			S		S					S



### 3.2 PROCEDURAL DISCOURSE

PROCEDURAL DISCOURSE =

+ APERTURE	± INTRODUCTION	+ PROCEDURE <sup>n</sup>	+ CLOSURE
Sentence	Sentence	PROC P EXPL P	Sentence EXPL P

Special features:

a) In the data at hand there is a minimum of three tagmemes in PROCEDURAL DISCOURSE: APERTURE, at least one PROCEDURE and CLOSURE.

b) Tense in the PROCEDURAL DISCOURSE is either all future or non-future. (This excludes APERTURE which is always present complete tense when it is expounded by a verbal predicate.) In one case which I feel is simply malformed but which will have to be checked with other speakers, the speaker changed in the middle of a PROCEDURAL DISCOURSE from past to future for no apparent reason. It seems as though he forgot which tense he was using.

c) Participants are non-specific and occur in third person plural.

d) The PROCEDURES are linked by time horizons in a definite chronological order.

The PROCEDURAL DISCOURSE explains how something is usually done. In oral PROCEDURAL DISCOURSES the APERTURE tagmeme is the usual formulaic sentence, *I'm going to tell about how we make houses*. In written PROCEDURAL DISCOURSES the APERTURE is simply a title such as 'Eel talk', 'Bow talk', in which the indicative marker -foho is usually ellipsed. INTRODUCTION is usually just *ole this is it*, though it probably could be expanded as in NARRATIVE DISCOURSE. CLOSURE is also formulaic, *That's all the eel talk*. The two cases where an EXPLANATORY PARAGRAPH occurs in CLOSURE the speaker still used the formulaic *That's all*, but added a value judgment, *It's not a lot* making a TEXT COMMENT relationship. In the other case the two tagmemes are just reversed (*It's not a lot. - That's all.*) which could be analyzed as a reverse order TEXT COMMENT relationship or as a TEXT PARAPHRASE relationship.

## SUMMARY OF FIVE WOJOKESO PROCEDURAL DISCOURSES

PROCEDURAL DISCOURSE	1	2	3	4	5
APERTURE	Sentence	Sentence	Sentence	Sentence	Sentence
INTRODUCTION				Sentence	Sentence
PROCEDURE <sub>1</sub>	PROC P	PROC P	PROC P	PROC P	PROC P
PROCEDURE <sub>2</sub>	PROC P			PROC P	PROC P
PROCEDURE <sub>3</sub>				EXPL P	PROC P
CLOSURE	Sentence	Sentence	Sentence	EXPL P	EXPL P

## 3.3 EXPOSITORY DISCOURSE

EXPOSITORY DISCOURSE =	+ APERTURE	+ POINT <sup>n</sup>	± CLOSURE	± POST POINT
	Sentence	EXPL P COOR P CONTRAD P	Sentence EXPL P	EXPL P

Special features:

- In the data at hand there is a minimum of two tagmemes in EXPOSITORY DISCOURSE, APERTURE, and at least one POINT.
- Tense in EXPOSITORY DISCOURSE is generally non-future although hypothetical illustrations amplifying a point may be in future tense.
- The participants in the discourse are generally non-specific and usually third person. In one text, however, the speaker explained how he used to think before he understood the gospel and first person subject dominates. Sometimes in hypothetical illustrations second person subjects may be used.
- The linkage between tagmemes is only by juxtaposition with repetition of the theme of the discourse.

The EXPOSITORY DISCOURSE presents a broad topic and explains one or more aspects of it which is expounded in the various POINTS. The form of the APERTURE tagmeme varies (as in PROCEDURAL DISCOURSE) in oral versus written texts. All the data for EXPOSITORY DISCOURSE to date has been elicited material and perhaps in a less formal environment the APERTURE slot may also be optional. In the limited materials at hand no more than three POINTS have been observed. There is no chronological relationship between the POINTS. The main exponents of the POINTS are EXPLANATORY PARAGRAPHS. The CLOSURE tagmeme is usually formulaic, *That's all the plane talk*. In one case it is expounded by an EXPLANATORY PARAGRAPH where the formulaic sentence is preceded by the sentence

*I've written concerning that* making a TEXT ELABORATION relationship. POST POINT appears to be primarily an after-thought. In the case where it occurs there is no second CLOSURE as may occur in a HORTATORY DISCOURSE.

SUMMARY OF NINE WOJOKESO EXPOSITORY DISCOURSES

EXPOSITORY DISCOURSE	1	2	3	4	5	6	7	8	9
APERTURE	S	S	S	S	S	S	S	S	S
POINT <sub>1</sub>	EXPL P	EXPL P	PROC P	EXPL P	EXPL P	EXPL P	CONTRAD P	EXPL P	EXPL P
POINT <sub>2</sub>	EXPL P	EXPL P	EXPL P		EXPL P	EXPL P	EXPL P		
POINT <sub>3</sub>	PROC P	EXPL P			COOR P	EXPL P			
CLOSURE			EXPL P	S	S	S	S	S	S
POST POINT				EXPL P					

### 3.4 HORTATORY DISCOURSE

HORTATORY DISCOURSE = ± APERTURE ± INTRO + POINT<sup>n</sup> ± CLOSURE

Sentence      Sentence      HORT P      Sentence

EXPL P

PROC P

ANTI P

COOR P

± POST POINT<sup>n</sup>

HORT D

Special features:

a) In the data at hand there has been a minimum of two tagmemes in HORTATORY DISCOURSE though only POINT<sub>1</sub> is obligatory. The second tagmeme has been either APERTURE or CLOSURE.

b) There is no fixed pattern of tenses used throughout the discourse though within HORTATORY PARAGRAPHS there is a progression of tense beginning with non-future in the MOTIVATION tagmeme, hortatory-imperative in the EXHORTATION tagmeme, and future tense in the RESULT or WARNING tagmeme.

c) The dominant person of the HORTATORY DISCOURSE is dependent on the type of speech used, e.g. sermon types are primarily first person plural, whereas instructions or advice to an individual are primarily second person. Sub-types may be posited as more data are examined.

d) Linkage of tagmemes is by juxtaposition in which the discourse theme is repeated in the POINTS (usually from a slightly different angle) as it is developed through the discourse.

The purpose of the HORTATORY DISCOURSE is to influence human behavior. It may imply an exhortation without actually stating it, and thus may not even contain an EXHORTATION tagmeme on the paragraph level. In the text, 'Advice to a Young Man', the whole discourse could be considered as the MOTIVATION slot of a HORTATORY PARAGRAPH in which the EXHORTATION is elided, namely: *so be good*.

Due to the unrealistic manner of eliciting some of the hortatory texts (e.g. *tell us how parents instruct their son before marriage*) some texts combine an explanation of how it's done with the actual exhortation to the individual thus making it difficult to classify the text as HORTATORY or EXPOSITORY. This dual function is shown by REPORTED SPEECH PARAGRAPHS, *that's what they usually say*, as well as by pronoun change from second person singular to third person singular within the same paragraph referring to the same person.

In the data examined to date up to seven POINTS have occurred. APERTURE when it occurs, has been the same as in the other discourse types, namely, *I want to tell my short talk*, or *I want to add to the talk about how they used to ask for a wife*. INTRODUCTION occurred in only one text and it was simply *ole - This is it*. CLOSURE is the same as in the other discourse types, *That's all the talk*. POST POINT may be the simple addition of a further POINT as an after-thought with its own CLOSURE, or it may be another discourse on the same theme with many POINTS followed by CLOSURE. When a discourse is embedded in POST POINT, APERTURE never occurs. POINTS are filled primarily with EXPLANATORY and HORTATORY PARAGRAPHS.

Two HORTATORY DISCOURSES in the corpus give working instructions which involve chronological order. I felt there were too many similarities with other HORTATORY DISCOURSES where advice is given in a more general way to make 'instructions' a separate type. In all these discourses, the predominant tense is hortatory-imperative, the orientation is second person, and the purpose is to influence human behavior. The one main difference in the instructional subtype is that a PROCEDURAL PARAGRAPH may fill a POINT; this gives part of the discourse a chronological aspect which other HORTATORY DISCOURSES do not have. A less significant difference is that in the two examples presently at hand APERTURE seems obligatory and no CLOSURE occurs. APERTURE in one text is *You men and women listen*. In the other text it is *Son, I want to give you work*. Further investigation may establish this as a separate discourse type.

## SUMMARY OF SIX WOJOKESO HORTATORY DISCOURSES

HORTATORY DISCOURSE	1	2	3	4	5	6
APERTURE	Sentence		Sentence		Sentence	Sentence
INTRODUCTION						Sentence
POINT <sub>1</sub>	ANTI P	EXPL P	EXPL P	EXPL P	PROC P	PROC P
POINT <sub>2</sub>	EXPL P		HORT P	HORT P	HORT P	
POINT <sub>3</sub>	HORT P		HORT P	EXPL P		
POINT <sub>4</sub>			HORT P	ANTI P		
POINT <sub>5</sub>			ANTI P	ANTI P		
POINT <sub>6</sub>				HORT P		
POINT <sub>7</sub>				ANTI P		
CLOSURE	Sentence	Sentence		Sentence		
POST POINT				HORT D		

## 3.5 DRAMATIC DISCOURSE

DRAMATIC DISCOURSE =	± APERTURE	+ SCENE <sup>n</sup>	± CLOSURE
	Phrase	DIAL P HORT P NARR P	Formulaic S

Special features:

- a) Only one SCENE is obligatory.
- b) Because of the lack of narration in this discourse type, tense is dependent upon whatever subject is being discussed in the dialogue. It is usually present or hortative-imperative. When actions and settings are given they are past tense though usually not with a final verb distinguishing a specific time in the past such as far past, near past, etc.
- c) Subjects are specific and primarily first and second person.
- d) New SCENES are recognized by change of participants or settings. They are usually linked by continuity of subject matter, and progression of time.

The elicitation of this type of discourse was almost an accident. I asked the informant to give a discourse on telling instructions to an employee regarding certain household tasks. This was done rather haltingly. To get a more natural situation I asked him to give a discourse on giving instructions in the village for group work which is usually done every Friday. This came much more naturally and then he

volunteered other texts characterized by repartee between speakers with a minimum of narration, at first reporting instructions and then giving responses from the hearer. With a little encouragement he went further and gave other situations using DRAMATIC DISCOURSE.

DRAMATIC DISCOURSE focuses on the vocal interaction of participants. It is told in multiple first-person with a minimum of quotation formulas. Occasionally the speaker changes his voice quality to indicate change of participants. Actions and settings are described in short usually unlinked sentences.

The DIALOGUE PARAGRAPHS which are almost the exclusive exponents of the SCENES of the DRAMATIC DISCOURSE differ from those that fill EPISODES in a NARRATIVE DISCOURSE in that they have very few BUILD UPS and recapitulation linkage is not as frequent. This is replaced by a more frequent use of SETTING which introduces the circumstances, participants and/or actions between paragraphs.

APERTURE is much less developed than in NARRATIVE DISCOURSE. Usually it is simply a phrase, *this is another* or *this is a woman's talk*. CLOSURE when it occurs is simply, *That's all*.

Sentence structure is effected when cast into the mold of DRAMATIC DISCOURSE. Frequently, perhaps to show interruption of speech, one participant's speech will end on a medial verb which anticipates the same subject in the next clause but instead the sentence ends and the second participant's question intervenes.

Ou oso hoponjo. Osoponjo osohwa mafukuji...

*yes that is the place there them you will get and...*

*'Yes, that's the right place. There you will get them and...'*

Na'uyo wopoyo ntiponjo ujontonto.

*mother kaukau which place will we dig*

*'Mother, where shall we dig the kaukau.'*

Quotation formulas are often minimized in other discourse types as well as in DRAMATIC DISCOURSE, e.g. the conjugated verb *to speak* is ellipsed leaving the verbal noun *talk* to carry the meaning:

Mehomi sohwa hofiko hungkuno ole, Na'uyo osoponjo humoso

*children they they talk this mother that-place sugarcane*

womantontaho.

*we will get-inter*

*'The children their talk is this, Mother, shall we get the sugarcane from that place?'*

But only in DRAMATIC DISCOURSE is the quotation formula so frequently eliminated in its entirety:

- 1) Hofiko mehomi sohwa nohumantifi Na'u syoho'mo nuhwasi                      peho  
*they children they were there and mother garden-in we go and what*  
 pehohwa womantonto.  
*what-pl we will get-inter*  
*'The children were there, and, Mother, we will go to the garden and*  
*what shall we get?'*
- 2) U kananis simo'mjosi noponto, Na'uyu mehomi toho nalofohu.  
*oh his sister first came and mother child fire is eating*  
*'Oh, his sister, the first one came and Mother, the fire is burning*  
*the baby!'*
- 3) Kona'wohi yomo yafonto, noponto, U, nje mehomifu.  
*his mother jump did and came and oh, my baby*  
*'His mother jumped and came and Oh, my baby!'*

This elimination of quotation formulas gives the appearance of stage directions in a play.

#### SUMMARY OF FIVE WOJOKESO DRAMATIC DISCOURSES

DRAMATIC DISCOURSE	1	2	3	4	5
APERTURE	Phrase	Phrase			
SCENE <sub>1</sub>	DIAL P	DIAL P	DIAL P	DIAL P	DIAL P
SCENE <sub>2</sub>	DIAL P	DIAL P		HORT P	DIAL P
SCENE <sub>3</sub>	DIAL P	DIAL P		NARR P	DIAL P
SCENE <sub>4</sub>		DIAL P		DIAL P	
SCENE <sub>5</sub>		DIAL P		DIAL P	
SCENE <sub>6</sub>		DIAL P		DIAL P	
SCENE <sub>7</sub>		DIAL P		DIAL P	
SCENE <sub>8</sub>				DIAL P	
CLOSURE	Sentence	Sentence			Sentence

#### NARRATIVE DISCOURSE

'Wood Chip'

P S

(= APERTURE, STAGE and EPISODES 1-5)

- 1 | APERTURE: A'mane hungkuno tifo walimone'no yohono.  
*people talk short I'll/say-conc I/did*  
*'I want to tell a short story.'*

P S

1 STAGE: EXPLANATORY PARA

2 TEXT: Hwe anga'no.  
           *man one*

1.1 ELABORATION: EXPLANATORY PARA

3 TEXT: Kako'nohino nom'ne a'amu anepo.  
           *he-only another person empty-place*

4 PARAPHRASE: Ape anepo.  
                   *wife empty-place*

5 ELABORATION: Kako'nohino humanto syoho yanimojofo.  
                   *he-only be-he-and work do-eat-he*  
 'There was a man. He was alone, without any other person.  
 He had no wife. Only he was there and he continually worked  
 and ate.'

2 EPISODE<sub>1</sub>: NARRATIVE PARA2.1 BU<sub>1</sub>: ALTERNATIVE PARA

6 OPTION<sub>1</sub>: Ou kako syoho wonyopi yaniwa'monto kako syoho  
           *oh he work in/vain he/does-and he garden*  
           songo mijo we'e momongo sopo syoho ikwato  
           *new water little at/edge place garden do*  
           lohofonto iyo mtopeejo lohomo ulimento,  
           *he/did-and wood chip to/this he/said/to/it*  
           ole iyo mtopeejo lohwo sohwo si olo mijolomo  
           *this wood chip this/one that/one this on/this/water*  
           mtawehoji nampo a'amu tɪpuhwonɪŋkijɪ'manji  
           *you'll/float down/below people if/you/find*  
           i osomo ni'maho.  
           *then return to/me*

7 OPTION<sub>2</sub>: I huno uhwonɪŋkijɪ'manji ou ni'hu'nahone huno  
           *but in/vain if/you/look oh completely in/vain*  
           uhwononto mtawoloho walimo.  
           *he/saw-and he/drowned I'll/say*

2.2 BU<sub>n</sub>: NARRATIVE PARA

8 BU<sub>1</sub>: Ose luhwatimentiso lohwo oso mtopeejo huhwo sohwo  
           *that he/sent-and dem that chip particle dem*  
           mijo we'e sohomo mtau mtau lohofonto mompo mijo  
           *water little that down down he/did-and down/below water*  
           engo ayo montimo mulae lohofonto mijo engomo.  
           *big pool further-down went/on he/did-and water to/big*



P S  
9

**BU<sub>n</sub>:** Mijomo mtawento mtawento mompo Unangk osopo  
on/water it/floated it/floated down (name) that/place  
humamtawehi  
it/continued/floating

'Oh, he continually worked and ate in vain and he made a new garden on the edge of a little stream and he said to a chip of wood, "You, chip of wood, you float down this little stream and if you find people down below then come back to me. But if you look in vain (and don't return) I will say, 'Oh, he's gone for good, he looked in vain and he drowned'." This one that he sent, that chip previously referred to, it floated down and down that little stream and down below it went into the big river down below and it went finally all the way to the big river. It floated and it floated on down in the water to that place of Unangk and there it continued floating.'

3 EPISODE<sub>2</sub>: COMPOUND DIALOGUE PARA

3.1 SETTING: NARRATIVE PARA

10 **BU<sub>1</sub>:** Oso tafe hoposopo hwoya'mi hufa'usthune osofa  
that riverbed that/place women three those  
hofiko tafe sopo sojo humekaningkofi.  
they riverbed place stones they/mumuing

11 **BU<sub>2</sub>:** Sojo ekanontifi i a'mu sojo moi'wo  
stones they/cooked-and then women stone finish  
ekohwojasontifi mijomno mijo uyumo'nawane  
they/put/food/on-and to/water water let's/wash/selves  
lontifi humapohofi.  
they/said-and they/came/down

12 **BU<sub>n</sub>:** Nopontifi mijo yoma'napi lohofontifi asomo  
they/came-and water washed they/did-and return  
nowentifi humohumantohofi.  
they/went-and they/waited

3.2 **BU<sub>1</sub>:** EXECUTION PARA

13 **PLAN:** Mu anga'nohinisi apa'no pukwato lohofonto mijolopo  
girl only/one again came she/did-and this/water  
timo tohonte sohonuhwojapmmmentisoso mtopeejo lohwo  
eye on/top she/saw/come/on/top/of-and chip dem  
simonyo nto mjimueehoningki mulopi  
danced comp it/danced/coming-and this/girl  
nohumanto ulimento a'amuhwo  
she/was/there-and she/said/to/it man

P S

kumtatisohwost'manji i olopo fipe.  
*if/he/sent/you/on/water then here come*

14 EXECUTION: Ulimentiso'no mtopeejo lohwo haloho'no yonto  
*when/she/spoke chip dem ear-conc it/did-and*  
*a'mu nonje ulimentiso nompono umentisofoho.*  
*girl there she/said/to/it over/there it/went-indic*

3.3 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA

15 SP<sub>1</sub> (Q): Ulimento, kiko pohinohwosilaho.  
*she/said/to/it you did/you/come/without/purpose*

3.4 SP<sub>3</sub> (A): EXPLANATORY PARA

16 TEXT: Ulahon'ngki ulimento, o'o nje mpohwo  
*she/said/to/it-and he/said/to/her no my father*  
*lonihwajiso'no pohehwo'nyoho.*  
*he/sent-conc I/came*

17 ELABORATION: A'amu uhwon'ngkijimanji i asomo fisape  
*people if/you/see then return come/up*  
*lonihwajisohwo'nyoho.*  
*he/sent/me-I'm/the/one*

3.5 EXCHANGE<sub>2</sub> (UNRESOLVED): SIMPLE DIALOGUE PARA

18 SPEECH<sub>1</sub> (PROPOSITION): Ose ulahon'ngki a'musi  
*that it/said/to/her-and girl*  
*nohumanto ulimento i ngko sojo ekawojohl'nyoho.*  
*she's/there she/said well I stones I'm/cooking*  
*Hofasino. Wosthwaho.*  
*wait we'll/go/up*

3.6 EXCHANGE<sub>3</sub>: SIMPLE DIALOGUE PARA

19 SPEECH<sub>1</sub> (PROPOSITION): Ulimentiso'no i a'mu losi nowento  
*when/she/spoke then girl dem she/went*  
*nom'ne sofanji wosopoyo sojo mol'wo j'sontifi*  
*other with/girls food stones finish they/removed*  
*hnnimentohofi, noho wohwano sikunofoho.*  
*they/said-reflex now/let's/go it's/dark*

20 SPEECH<sub>3</sub> (RESPONSE): Lahon'ngkofi a'mu iyo mtopeejo  
*they/said-and girl wood chip*  
*uhwonimentiso losi ulimento, mpano. Noho wohwano.*  
*she/saw-and dem she/said go/on now let's/go*

3.7 EXCHANGE<sub>n</sub>: COMPLEX DIALOGUE PARA

21 SPEECH<sub>1</sub> (PROPOSITION): Nompo sawemo engo nompo imo'nawentifi  
*there long big there they/became-and*

P S

a'mu mtopeejo uhwonimentlso losi ulimento,  
*girl chip she/saw-and dem she/said/to/them*  
 U, nje nkuyoho yojuliko'mahe'enohe. Mijo  
*oh my necklace I/removed/and/left water*  
 yoma'ningkuhwonepo weho. Womamo. Tifi  
*we/washed-placed is I'll/get behind*  
 wosemjohapmmo. Sekwo simo'mo mpanimo.  
*I'll/follow/you you first you/go*

22 SPEECH<sub>2</sub> (PROPOSITION): O'o olopo wokohontohumano.

*no here we'll/wait/for/you*

23 SP<sub>2</sub> (PROP): Ulimentohofono ulimento O'o tifi

*when/they/said/to/her she/said/to/them no behind*

wosemjohopmmo. Sekwo simo'mo mpanimno.

*I'll/follow/you you first you/go*

3.8 TERMINUS: EXECUTION PARA

24 PLAN: Olosi nihu'nahone fekwapi lohofonto iyo mtopeejo

*this/one finally ran she/did-and wood chip*

lohwo nohumentaningki ulimento, Mpano. Noho

*dem was/there-siml she/said go go/on*

wosihwaho.

*let's/go/up*

25 EXECUTION: Iyo mtopeejo lohwo simo'mo sopahoningki kako

*wood chip dem first it/came/up-and she*

momongo nongkiso humoku'mokwosahopiso

*at/edge there she/followed/it/up*

humoku'mokwosahopiso humoku'mokwosahopiso tafe

*she/followed/it/up she/followed/it/up river*

ajwopo sikuno nto umeehonngki mtopeejo lohwo

*middle dark comp it/covered/them chip dem*

kako mijo lopo nofosyawohoningki i a'mu losi

*it water in he/slept-and and girl dem*

kako hapiyolo'mo fosyawa'mentlsofoho.

*she on/bank she/slept-indic*

'At the riverside there were three women who were cooking their food on stones by the riverside. They heated the stones and then when they finished putting the food on the stones they said, "Let's go wash ourselves in the river," and they came down. They came and washed in the water and went back and waited. Just one girl went down again and saw on top of the water this chip coming bobbing up and down and the girl was

P S

there and said to it, "If a man sent you then come here." When she spoke to it the chip obeyed the girl there who had spoken to it and went over there. She said to it, "Did you come without a purpose?" She said (that) to it and it said to her, "No, I've come because my father sent me. I'm the one he sent saying, 'If you see people then come back up.'" It said that to her and the girl was there and she said to him, "I'm cooking food on stones. Wait." When she said that to it then this girl went and with the other girls finished removing the food from the stones and said among themselves, "Come on, let's go. It's getting dark." They spoke and this girl that saw the wood chip said, "Go on. Let's go now." After they had gone a long way from that place the girl who had seen the wood chip said to the others, "Oh, I took off my necklace and left it. I'll follow you later. You go first." "No, we'll wait for you here." When they said (that) to her she said to them, "No, I'll follow behind you. You all go ahead." This one finally went quickly and while the wood chip was there she said to it. "Go. Come on, let's go up." This wood chip went up first and she saw the wood chip and she followed it up along the edge and she followed and followed and while they were in the middle (of the journey) darkness came upon them and the chip slept in the water and this girl, she slept on the bank.'

4 EPISODE<sub>3</sub>: NARRATIVE PARA

26 BU<sub>1</sub>: Mo'ningkanto iyoho longkoninkahononto isoso sopikwato  
tomorrow-time light think/come/up-he-and do-if come/up  
lohofonto humosahopisi humasahopisiyoso kako  
it/did-and they/two/kept-go/up they/two/kept-go/up it  
mtopeejo sohwo yahonjosomo humasahopisiyoso  
chip dem it-cause-do they/two/kept-go/up  
humasahopisiyoso humasahopisiyoso humasahopisiyoso  
they/two/kept-go/up they/two/kept-go/up they/two/kept-go/up  
u mijo engo Waepo lohomo hwatipo lohofonji mijo limo  
oh water big (name) to crossed they/did water this  
we'e somo nto sopohoninkl kako huminkingkosahopl.  
little that comp he/came/up-and she she/kept-following

4.1 BU<sub>n</sub>: EXECUTION PARA

27 PLAN: Huminkingkosapohiso huminkingosapohisoso hwe lohwo  
kept-follow-she kept-follow-she-and man dem  
nohopo uhwoninkisoso mtopeejo lohwo nto si'mofahoninkl  
on/top he/saw-and chip dem comp it/came/up-and

P S

ulimento a'amu'njo hwosi'manji i asomo fiwe.  
*he/said/to/it person-with if/you then return go*

4.2

## EXECUTION: NARRATIVE PARA

28

BU<sub>1</sub>: Ulimentiso'no i mtopeejo lohwo asomo ukwato  
*when/he/said/to/it then chip dem return go*  
 loho'mentisoso a'mu lsoi humentanjomo'mo ukwato, i  
*it/did-and girl dem place/she/was go then*  
 a'mu losi nosaponto uhwoningkisoso syoho  
*girl dem she/went/up-and she/saw-and garden*  
 iwala'nyo mokosuhomo'nohini.  
*cut/down etc.*

4.3

BU<sub>n</sub>: EXECUTION PARA

29

PLAN: Hwe lohwo uhwononto ulimento, Ko'o fisape  
*man dem he/saw-and he/said/to/her quick come up*

30

EXECUTION: Nosopahoningki ipemotosaponto kakoe  
*she/came/up-and he/led-came/up-and his*  
 angomo.  
*to/house*

'The next day when it thought light was dawning it went up and the two continued going up and continued going up and it, that chip, caused them to continue going up and up and up and up and oh, they crossed the big Waep river and it went up this little stream and she kept on following. She continued following and following and this man at the place on top saw that the chip had already come up and he said to it, "If you are with a person then go back." When he spoke to it this chip then went back and it went to the place where the girl was and then the girl came up and saw that a garden had been worked, etc. This man saw her and said to her, "Come up quickly." She came up and he led her up to his house.'

5

EPISODE<sub>4</sub>: EXPLANATION PARA

5.1

## TEXT: EXECUTION PARA

31

PLAN: A'musi kakoe sikwoho'nyo polanoho motosapmmmentiso  
*girl her betelnut (type) she/brought/up*  
 oso hwehumo umanto yahoningki ulimento,  
*that to-man she/got/him-and she/did-and he/said/to/her*  
 O'o nje sukwoho'nyo kaki'no hmnyo kikono. Njeso  
*no my betelnut first you/eat you mine*  
 kaki'no hmnyo. Jijeso hwangku wanaho.  
*first you/eat yours later we'll/eat*

P S

32 EXECUTION: Ul+mentiso'no i hwe lohwo kakoe stkwoho'no  
 when/he/said/to/her then man dem his betelnut  
 antukwoho'nyo nonje umentisoso i a'mu  
 (type) her-there to/her-he-and then girl  
 nonji nimentisofoho.  
 there she/ate-indic

5.2 REASON: INTERROGATIVE PARA

33 Q: I oso hwapingo peho'no  
 but that reason for/what

34 A: I hwe sohwo ole syafisyonto sukwoho'nyo pilanoho  
 well man dem this he/thought betelnut (type)  
 nimeso kakoe hungkuno upa'nimnoho.  
 if/I/eat her talk I'll/hear-indic

35 REINFORCEMENT: Ulonto umentisofu sukwoho'nyo antukwoho'nyoso  
 he/thought to/her-he betelnut (type)  
 a'musimo.  
 to/girl

'The girl got her polanoho betelnut that she had brought up  
 with her for the man but he said to her, "No, you eat my betel-  
 nut first. Eat mine first. We'll eat yours later." When he  
 said (that) to her the man then gave her his antukwoho'nyo  
 betelnut there and then the girl ate it there. But what was  
 the reason for that? Well, that man thought this, If I eat  
 pilanoho betelnut I'll hear her language. He thought (that)  
 and gave the antukwoho'nyo betelnut to the girl.'

6 EPISODE<sub>n</sub>: PARALLEL PARA

36 SETTING: Kahopi nosapohoningki hungkunoso mahnnimentisiyo-  
 first/came she/came/up talk they/two/couldn't/  
 foho.  
 talk/to/each/other-indic

37 ITEM<sub>1</sub>: Iso'no sukwoho'nyo antukwoho'nyoso umentisoso  
 and/so betelnut that (type) to/her-he-and  
 nthu'nahone hwe sohwo kakoe hungkuno mufisyahoningki  
 finally man dem his talk he/taught-and  
 nthu'nahone hungkuno nupa'nonto i hwehwo syoho  
 finally talk she/heard-and then husband garden  
 imojo a'mu syoho hulonto syoho hulimojo  
 he/did girl garden planted-and garden habitually/planted  
 hafe'no nuwenji tongo efamahononji tongo  
 conc-hunting two/went-and game two/caught-and game

P S

yanonji, u, osohanta a'musi simeho  
*two/do-eat oh that/time the/girl stomach*  
 imo'ningkahoningki simeho toyo imo'nikwato lohofisoso  
*she/became-and stomach mature became she/did-and*  
 hwomu mikuntimposo aswo mikwato lohofonto nthu'nahone  
*boy enormous bore got she/did-and finally*  
 osomta'ne tifi mu imo'nikwato lohofohoningki apa'no  
*from/that later girl became she/did-and again*  
 hwomu imo'ningkahoningki apa'no tifi mu imo'ningkah-  
*boy he/became-and again later girl she-became-*  
 oningki simo'mjo sesa'i siko ape  
*and from/first brother/and/sister they/two wife*  
 ma'nimentisiyofo.  
*they/two/married*

38 ITEM<sub>n</sub>: Tifinjo sesa'i siko ape  
*later-with brother/and/sister they/two wife*  
 ma'nimentisiyofoho.  
*they/two/married-indic*

39 SUMMARY: Ose hokisi'tmentisofoho.  
*that they/reproduced-indic*

# 6.1 TERMINUS: CONTRADICTION PARA

40 STATEMENT: A'amu Ka'miso oso pi'ningo mta'ango'maho.  
*people (name) that plenty from-not*

41 ADVERSATIVE: O'o.  
*no*

42 RESTATEMENT: A'amu anga'nohino mta'ango mtopeejo sohwo  
*people only/one from chip dem*  
*umasyimentiso mta'ango hwa hokisi'tmentohoho*  
*her-brought/up from one reproduced*  
 a'amu Ka'miso sohwa.  
*people (name) dem*

'When she first came up they couldn't speak each other's language. And so he gave her the antukwoho'nyo betelnut and that man finally taught her his language and she finally heard the language and then where the husband worked a garden the girl planted the garden and she continually planted and they went hunting and they caught game and they cooked and ate the game and oh, in time the girl became pregnant and when she became full-term she gave birth to a very large boy and later

P S

*she had a girl and again she had a boy and later again she had a girl and the first brother and sister married each other. Later on, the (other) brother and sister, they married each other. That's how they reproduced. Those Ka'miso people didn't spring from a lot. No. From only one person that the chip brought up, from that one all the Ka'miso people came.*

## NARRATIVE DISCOURSE

'A Young Girl's Day'

(= EPISODES 1-3, CLOSURE and FINIS)

1 EPISODE<sub>1</sub>: COORDINATE PARA

- 1 COORDINATE<sub>1</sub>: Nekwo Ingkowane'nji nawentae tongo  
*we/two (name)-with we/two/went-and game*  
*iwahino uhwonumalohwoyoso uhwonantae*  
*dirt/pile we/two/saw-and we/two/saw-and*  
*itumalohwoyoso pasaifo.*  
*we/two/dug-and empty/nest*
- 2 COORDINATE<sub>n</sub>: Nonji umalohwoyoso huno.  
*to/side we/two/went in/vain*  
*'We two, Ingkowane and I, went down and saw a small dirt pile*  
*and we saw (it) and we dug (around in it) and it was uninhabited.*  
*We two went (a little) to the side (also) in vain.'*

2 EPISODE<sub>2</sub>: NARRATIVE PARA

- 3 BU<sub>1</sub>: Mijo lomo nowekontae Yatang kakoe sukwoho'no  
*water this we/two/crossed-and (name) his betelnut*  
*ijuhwonontae honji sontae Kilouye*  
*we/two/tested-and on/top we/two/went/up (name)'s*  
*nohoponta'ni sae uyo potofontae nowentae*  
*from/on/top banana plant we/two/got-and we/two/went-and*  
*sae uyo nahu'mesontae yafe so'mo sontae*  
*banana plant we/two/gathered incline up/to we/two/went/up-*  
*tongo ijimaiohwoyofoho ---kenga'no.*  
*and game we/two/dug-indic one*
- 4 BU<sub>2</sub>: Ijofontae nawentae nalokuso ife'nimalohwefoho.  
*we/two/dug-and we/two/went-and tree/type we/two/picked-indic*
- 5 BU<sub>3</sub>: Nalokuso ife'nontae tongo uhwonimalohwesos posaefo.  
*tree/type we/two/picked game we/two/looked-and empty/nest*
- 6 BU<sub>4</sub>: Uhwonontae nawentae sosyo  
*we/two/saw-and we/two/went-and edible/pitpit*



P S

ife'nontae            sukunofu   lontae            toho  
*we/two/picked-and it's/dark we/two/said-and fire*  
 yohojontae            toho hiyamno sofantae  
*we/two/gathered-and fire carry we/two/tied-and*  
 nopontae            nowentae            toho nomo'nontae  
*we/two/came-and we/two/went-and fire we/two/carried/on/head*  
 yafe    lo'mo    pontae            mijo lomo  
*incline to/this we/two/came-and water this*  
 wekapmmalohwefoho.  
*we/two/crossed-indic*

7 BU<sub>5</sub>: Mijo lomo wekopontae            toho epo'mesontae  
*water this we/two/crossed-and fire we/two/put/down-and*  
 mijomo yomo'nontae            sapmmalohwefoho.  
*in/water we/two/washed-and we/two/came/up-indic*

8 BU<sub>6</sub>: Nosopontae            mpohwo kako limo mijoho'njo hwo'nyoho.  
*we/two/came/up-and father he said with/hunger I'm*

9 BU<sub>n</sub>: Wopoyo            sihu kolofontae,            ngko mijo  
*sweet/potato knife we/two/cut-and I water*  
 nosyifohwohonngko ngko mijo nomotopahonngko wantohomo  
*I/filled/up-and I water I/carried-came-and in/pot*  
 lisafotimalohwefoho.  
*we/two/cooked-indic*

## 2.1 TERMINUS: DIALOGUE PARA

10 SP<sub>1</sub> (PROP): Mpohumo ulimalefo, sukunofu. Nekwo  
*father I/said it's dark we/two*  
*wehwantae'yuhwe.*  
*let's/go*

11 SP<sub>3</sub> (RESP): Mpohwo kako limo wehwano.  
*father he said let's go*

*'We crossed the water and saw and tested Yateng's betelnut and we went up on top and we got a banana shoot from Kilou's on top and we went and we gathered banana shoots and we went up that incline and we dug for (another) animal (and) there was one. After we dug (it) out we went and picked nalokuso. After we picked nalokuso we looked for (another) animal (but) the nest was empty. We looked and we went and we picked sosyo and we said "It's (getting) dark," and we got firewood and carried the firewood tied together and we came down and we went and we carried the firewood on our heads and we came down this incline*

P S

*and crossed the river. We crossed the water and put the fire-wood down and we washed in the water and we came up. We came up and father, he said, "I'm hungry." We cut sweet potatoes and I filled up the water (bamboo) and I carried the water and we cooked (them) in a pot. I said to father, "It's (getting) dark. We two will go." Father, he said, "Let's all go."*

3 EPISODE<sub>n</sub>: NARRATIVE PARA

12 BU<sub>1</sub>: Nekwo p<sup>+</sup>kwato lohofontae nopontae Nanohwo  
*we/two come we/two/did-and we/two/came-and elder/sister*  
 ntimoho, wopoyo mijoho niyoho.  
*me-she/said food hungry I'm*

3.1 BU<sub>2</sub>: DIALOGUE PARA

13 SP<sub>1</sub> (Q): Nekwo wopoyo iloho kuntokunto'no ikwato lohofontae  
*we/two food cook quickly do we/two/did-and*  
 ifopolo'mosontoni, nakwo nonontoni, Nanohumo  
*we/dished up-and we we/ate-and elder/sister*  
 ulimalohwoyoso syoho moi'wolaho.  
*we/two/said/to/her work is/it/finished*

14 SP<sub>3</sub> (A): L<sup>+</sup>mae syoho moi'wonoho  
*I/said work it's/finished-indic*

15 BU<sub>3</sub>: Nekwo nosontae ngko osomo pmmaleso  
*we/two we/two/went/up-and I return I/came-and*  
 Nonohwo'nji nekwo hungkuno.  
*with/elder/sister we/two talk*

16 BU<sub>n</sub>: Hungkuno ne'no lontae lontae ngko  
*talk kept/on we/two/talked-and we/two/talked-and I*  
 hungkuno ole l<sup>+</sup>mae Nanohwo, ngko wasi'monyi'nyoho,  
*talk this said elder/sister I I/went/up-and*  
 ifoyofoho.  
*rain-indic*

17 CLOSURE: Ose moi'wo.  
*that finish*

18 FINIS: Ngko Kiyapmnanuwo nilohono.  
*I (name) I/spoke*

*'We two came and we came down and Big Sister said to me, "I'm hungry for food." We quickly cooked food and dished it up and we ate and we said to Big Sister, "Is the work finished?" I said, "The work's finished." We two went up and I came back*

P S

*and Big Sister and I talked. We kept on talking and talking and I said this, "Big Sister, I'm going up. It's raining." That's the end. I, Kiyapmnanuwo, have spoken.'*

## NARRATIVE DISCOURSE

'Opossum and Echidna'

(= APERTURE, INTRODUCTION, EPISODE 1, CLOSURE and FINIS)

- 1 APERTURE: A'mani hungkuno nom'ne tongo'ne.  
                   *old talk another animal-about*  
                   *'Another fable is about animals.'*
- 2 INTRODUCTION: Haloho'nji yohumo'nji siko hwae hnnumentisiyo ole  
                   *opossum-with echidna they lie to/each/other this*  
                   *'This is how the opossum and echidna lied to each other.'*
- 1 EPISODE<sub>n</sub>: NARRATIVE PARA
- 3 SETTING: Haloho kakoe somi sawemo engofoho.  
                   *opossum his tail long a/lot-indic*
- 1.1 BU<sub>1</sub>: EXECUTION PARA
- 1.2 PLAN: HORTATORY PARA
- 4 MOTIVATION: Oso kako hiyaso mokosyohumanto yohumomo  
                   *that he hid sat/on-ser-3s echidna-to*  
                   *hwasyo ulimento Nje somi nto lokupeemofohono.*  
                   *lie said-3s my tail already I/cut/off*
- 5 EXHORTATION: J+je somi filokupeemofo.  
                   *your tail cut/off*
- 1.3 COMMENT: CONTRADICTION PARA
- 6 STATEMENT: Somi sawemo wopingo'maho.  
                   *tail long good-neg*
- 7 ADVERSATIVE: O'o.  
                   *no*
- 8 RESTATEMENT: Tifo'nohino wopingofoho.  
                   *short-only good-indic*
- 9 EXECUTION: Ose ulimentisoso yohumo kako huno haloho  
                   *that he/said/and echidna he thought opossum*  
                   *nehopi ntohoho lonto kakoe somi*  
                   *true said/to/me said his tail*

P S

hntofoho'namo'mentisofoho.

*he/cut/off-indic*

10 BU<sub>2</sub>: Hntofoho'namo'mentisoso haloho kako kakoe somi  
*he/cut/it/off-and opossum he his tail*  
 hmepohumamentisoso utihwa'nyopo mofijamo lohofonto  
*hide/and/sit/on-3s-and place/to/show stuck/up do-ser-3s*  
 utihwanto ipisomo kotasimentisofoho.  
*he/showed/it-and fallen/tree on/climbed/up-indic*

1.4 BU<sub>3</sub>: EXPLANATORY PARA

11 TEXT: Ose uhwononto yohumo kakoe somi'no simeho tohino  
*that he/saw echidna his tail-about stomach pain*  
 engo umnimentisofoho.  
*big he/felt-indic*

12 ELABORATION: Kako huno ole, kiko hano ntimo wemani'-  
*he thought this you walk where will/you/*  
 mannehwosilo. Ngko ki'nyo wokumokumonnoho.  
*walk I sorcery will/do/to/you*

1.5 BU<sub>4</sub>: EXPLANATORY PARA

13 TEXT: Ose ulimentiso'no haloho kako hano yokintahopo'nohini.  
*that he/said-when opossum he walk on/top-only*

14 ELABORATION: Hwahopo powomeso yohumo ki'nyo nimokonohonto  
*ground-on come/down echidna poison do/to/me*  
 nope'nimnoho syofohi'mentisofoho.  
*I/will/die he/thought-indic*

15 TERMINUS: Oso'no yohumo'nji haloho'nji siko hwasyo hungkuno  
*conc-that echidna-and opossum they lie talk*  
 hnnimentisiyofoho.  
*speak/to/each/other-indic*

16 CLOSURE: Osohopeho.  
*that's/all*

17 FINIS: Ngko Giamukwi niloho.  
*I (name) spoke*

*'The opossum's tail was very long. The opossum hid it and said to the echidna, "I already cut my tail off. Cut off your tail. A long tail is not good. No. Only a short one is good." He said that and the echidna thought the opossum had spoken the truth to him and he cut off his tail. He cut it off and the opossum, sitting on his hidden tail stuck it up where it could be seen and he showed it and climbed up a fallen tree. He saw*

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that and the echidna was very angry about his tail. He thought this, "Where will you walk? I will work sorcery on you." When he said that, the opossum only walked around in the top of the trees. "If I go down to the ground it's not good that the echidna works sorcery on me and I would die," he thought. Concerning that the echidna and opossum lied to each other. That's the end. I Giamukwi' have spoken.'

## PROCEDURAL DISCOURSE

'House-Building'

(= APERTURE, INTRODUCTION, PROCEDURES 1-3, and CLOSURE)

- 1 APERTURE: Nakwoe hungkuno angō moliwo'ningkuhwoneso'no  
                   our talk house about/how/we/usually/build  
                   walimonne'no yohono.  
                   I/want/to/tell about  
                   'I want to tell our talk about how we usually build a house.'

- 2 INTRODUCTION: O!e  
                   this  
                   'It's this.'

1 PROCEDURE<sub>1</sub>: PROCEDURAL PARA

- 3 STEP<sub>1</sub>: Sīmo'mo ne'mo hwasaho lopentifi moi'wo lopepisyamo  
           first at posts they/cut-and finish they/cut-and/put  
           lohofontifi hwasaho nonto uhwonontifeso engo uhwonontifi  
           they/did-and posts there they/see-and big they/see-and  
           ango molofitnesopo tohopojikwato lohofontifi  
           house will/build-that/place clear they/did-and  
           hwaho mno ijikwato lohofontifi nihu'nahone iyo  
           ground dig dig they/did-and finally tree  
           kopmmo'meesi lohofontifi hwasaho'ne mno ijifitnesomo  
           lay/on/platform they/did-and posts-for dig make/hole  
           iyo we'e sohwa wontimo'meesi lohofontifi nihu'nahone  
           tree little dem stick/in/ground they/did-and finally  
           moi'wo wontimo'meesontifi nihu'nahone ayo'mo moi'wo  
           finish stick/in/ground-they finally border finish  
           uhwonosojwamo lohofontifi timo uhwonontifeso wopingo  
           see/if/right they/did-and eye they/see good  
           nto imo'ningkahoningki nihu'nahone hwasaho'no mno.  
           comp it/became-and finally posts-for dig

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4

STEP<sub>2</sub>: Mno ijikwato nihu'nahone hwosaho moho'nuhumaji  
*dig dig finally posts get-lift-put*  
 moho'nuhumaji mjaloho'mu lohofontifi nihu'nahone  
*get-lift-put gradually they/did-and finally*  
 engkwosaho'nji mnangkwosaho'nji pi'nimo afamo  
*center/post-and under/posts-and hole same-in*  
 wahoningki ikwosaho'nji ase'nohini.  
*it/goes-and corner/posts-and etcetera*

5

STEP<sub>3</sub>: Moi'wo wonjikwato lohofontifi nihu'nahone  
*finish stick/in/ground they/did-and finally*  
 ikwo'ofu.  
*cross/poles*

6

STEP<sub>4</sub>: Ikwo'ofu kopmmo yamofo lohofontifi nihu'nahone  
*cross/poles lay/down try they/did-and finally*  
 yihuhwongkajo.  
*joists*

7

STEP<sub>5</sub>: Moi'wo yihuhwongkajo lohofontifi nihu'nahone fofontimpe  
*finish joists they/did-and finally tie/down*  
 ikwato lohofontifi nihu'nahone engomapiyofu'nji  
*do they/did-and finally ridge/pole-and*  
 ikwo'ofu'nji nihu'nahone kopmmofasi lohofontifi  
*cross/poles-and finally lay/down they/did-and*  
 osohonta nihu'nahone mtalofo mingo.  
*that-time finally wall/posts are*

8

STEP<sub>6</sub>: Mtalofo moi'wo lofikwato nihu'nahone mtalofo  
*wall/posts finish cut finally wall/posts*  
 ikwato lohofontifi nihu'nahone sohwe kikisontifi  
*do they/did-and finally rataan they/encircle-and*  
 sohwe mtalofo nihu'nahone nano moi'wo syikwato  
*rataan wall/posts finally vine finish tie*  
 lohofontifi -- osohonta ango sime.  
*they/did-and that-time small/roofing/poles*

1.1

9

STEP<sub>n</sub>: EXECUTION PARA

PLAN: Ango sime lo'mepijisamo lohofontifi  
*small/roofing/poles sharpen-put they/did-and*  
 nihu'nahone tokajo'nji impe hwanji nihu'nahone  
*finally cross/strips-with vine with finally*  
 fili'meesi osohonta a'musyamo uliwo'ningkohofu,  
*cut-put that-time to/women they/usually/say/to/them*

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Mo'ningko nakwoe angō womolontonoho. Wonemojiyantifeho.  
 tomorrow our house we'll/build they'll/work/on/  
 Sekwo olohonta nonyo aifo filopmno.  
 house/for/us you this-time greens nest you/cut

10 EXECUTION: Ose ulohonɨngkofi noluhwojahonɨngkofi  
 that they/told/them-and they/sent-and  
 hwoya'mi sofa syoho'mno.  
 women dem to/gardens

11 TERMINUS: Hwehwo hofiko sukwoho'no fe'nyo li'mofontifi  
 husbands they betelnut search they/go-and  
 sukwoho'nyo hiyamno masyofontifi sohonae  
 betelnut carried got-carried-they betel/pepper  
 hwanji motapontifi angomo hu'meesi.  
 with they/brought-and to/house put

'First, they cut the posts and when they finished cutting and putting (them aside) they look and when they see a lot they clear the place where the house will be built and they dig the ground and finally they lay out the outline and they stick small sticks (in the ground) where the holes for the posts are to be dug and when they finally finish sticking (them) in, they finally look to see if the border is finished right and they look and when it becomes good they finally dig for the posts. After they dig the holes they gradually get, lift, and put all the posts (in the holes) and finally the center post and under posts go in the same holes -- and the corner posts and so forth. When they finish putting (them) in the ground -- finally the cross poles. They try laying down the cross poles -- and finally the joists. When they finish doing the floor joists they finally tie (them) down and finally they lay down the ridge pole and the (other roofing) cross poles entirely and at that time (they) finally are the wall posts. When (they) finish cutting the wall posts they finally do the wall posts and they finally wind the rataan around and they finally tie the rataan on the wall posts with vine -- and at that time, the small roofing poles. They sharpened and put on the small roofing poles and they finally cut and put on the cross strips completely with vine (and) at that time they usually say to the women, "Tomorrow we will build our house. They will work on the house for us. Today you all cut the 'greens nest.'" They said that to them and they sent those women to the gardens. The husbands,

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*they went out to look for betelnut and they got and carried the betelnut and they brought (it) along with betel pepper and put (them) in the house.'*

2 PROCEDURE<sub>2</sub>: PROCEDURAL PARA2.1 'STEP<sub>1</sub>: EXECUTION PARA

12 PLAN: Mo'ningka imingo'nji hwe sohwanmo joho lomo, Hwe  
*tomorrow morning man dem-to call say man*  
 schwasi ko'o fipmno. Nje ango wanimojiyano.  
*you quickly you/come my house let's/work/for/me*

13 EXECUTION: Ose lamo lohofontifi hwe sohwa nihu'mokontifi  
*that say they/did-and man dem they/gather-and*  
*nihu'nahone ango tokajo nihu'nahone*  
*finally house cross/pieces finally*  
*hu'meesi lohofontifi nihu'nahone tokajomo*  
*put they/did-and finally cross/pieces*  
*fofonimpe.*  
*tie*

14 STEP<sub>2</sub>: Moi'wo molikwato lohofontifi nomjamo limuwentifi  
*finish building they/did-and they continue/work-and*  
 hwe sohwo ango hwapingo sohwo siwape'nji  
*man dem house source dem tobacco-and*  
 sukwoho'nyo'nji noho'nosyahoningki siwape sukwoho'nyo  
*betelnut-and he/put-and tobacco betelnut*  
 nonimuwentifi siwape into'miwentifi ango  
*eat-get-go-they-and tobacco they/inhale-and house*  
 moi'wo mosijijwamo lohofontifi kotapi lohofontifi  
*finish working they/did-and climb/down they/did-and*  
 humo.  
*sugar/cane*

15 STEP<sub>3</sub>: Humo nikwato lohofontifi hwoya'mi fehahnjo sofa  
*sugar eat they/did-and women some dem*  
 walowongka'no luhwajontifi, hwoya'mi fehahnjo sofa  
*for/roof/leaves they/sent-and women some dem*  
 walowongka'no noluhwajohoningkofi hofiko hwe sohwa  
*for/roof/leaves they-sent-and they man dem*  
 ango molimotofofoho.  
*house they/always/work*

16 STEP<sub>4</sub>: Moi'wo molikwato lohofontifi hwoya'mi sofa wopoyo  
*finish building they/did-and women dem food*



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sojo ekawoji.  
stone cook

2.2 STEP<sub>5</sub>: EXECUTION PARA

17 PLAN: Moi'wo ekawojontifi humantifi hwe ango hwapingo  
finish they/cook-and they/sat-and man house source  
sohwo ujofo hwaya'mi sofamo, Wopoyo fitihumno.  
dem ask/them women dem food you/bring  
Hwe sohwa mijoho uyalofoho.  
men dem hunger it's/going/to/them

18 EXECUTION: Hwoya'mi walowongka hiyamno'njo nosohojimofa  
women roof/leaves carry come/up  
pahoningkofi, hwoya'mi walowongka hiyamno'njo  
they/came-and women roof/leaves carry  
sofamne wopoyo kengo ifaloku hwe sohwanne  
dem-for food different put/on men dem-for  
kengo ifaloku lohofontifi hwe sohwafe angomo  
different put/on they/did-and men theirs in/house  
weho'nasyi.  
go/down/and/put

19 STEP<sub>n</sub>: Hwe sohwa nonontifi syohi'nyo yoka yo'mayo sohwa  
men dem they/eat-and play yell things dem  
lontifi nihu'nahone wopoyo moi'wo nosojwamo  
they/say-and finally food finish eat/all  
lohofontifi nihu'nahone iku'yo mofontifi  
they/did-and finally large/leaf they/put-and  
iku'yo moi'wo mofosojwamo lohofontifi nihu'nahone  
large/leaf finish putting they/did-and finally  
nohopo kuposopo ikupentifi homuhwofijo moi'wo  
on/top ridge-place they/fold-and grass finish  
ikupesojwamo lohofontifi puwehotoloko'meefu.  
fold/over/all they/did-and come/down/on/other/side

'On the next day in the morning (they/he) called out, "You men come quickly. Let's work on my house." They called that out and the men gather and they finally entirely put on the roof cross-pieces. When they finish building they continue working and the man who is the owner of the house, that one, puts out tobacco and betelnut and (the others) go to get and eat the betelnut (and) tobacco and they smoke the tobacco and they finish working the house and they climb down (for) sugar cane.

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*After they ate the sugar cane they sent some of the women for roofing leaves and, after they sent some of the women for roofing leaves, they, the men, always continue building the house. When they finished building the women cooked the food on stones. After they finish cooking they sit down and the man who is the owner of the house says to those women, "Bring the food. The men are hungry." The women that carry the roofing leaves come up and they put the food for the women that carry the roofing leaves on top of one large leaf and they put (the food) for the men on top of a different large leaf and (they) go down and put the men's in the house. The men eat and kid around about things and when they finally finish eating the food they finally put (aside) the large leaves and when they finish putting (aside) the large leaves they finally fold over the ridge place on top and when they finish folding over the grass they come down on the other side.'*

3 PROCEDURE<sub>n</sub>: PROCEDURAL PARA

20 STEP<sub>n</sub>: Hwe angō hwapingo sohwo nihu'nahone toho emjafonto  
*man house source dem finally fire he/clears-and*  
*wonyo'wonyo sohwo toho moi'wo emjamo lohofonto a'mu*  
*rubbish dem fire finish clear he/did-and woman*  
*ango nemmjo swonto pilume moi'wo yonto nihu'nahone*  
*house inside she/goes sweep finish she/did finally*  
*osohonta fosyawenji siyosi ya'u hwehwo afakuso*  
*that-time two/sleep those/two couple husband pandanus/*  
*lojwonto nihu'nahone afaku swoho moi'wo ikwato*  
*leaves he/cuts finally pandanus wall finish do*  
*lohofonto nihu'nahone apa'no osohonta pilume yonto*  
*he/did-and finally again that-time sweep he/did-and*  
*hwehwo angō hohinijo moi'wo ijihwajonto nihu'nahone*  
*husband house ditch finish he/digs-and finally*  
*toto'mango wojefanto sojo hiyamno ifasyofontifi*  
*fire-place he/makes-and stone carry they/carry-and*  
*nomotowekapontifi ho'nasi kawē swoho*  
*they/get/and/come/across put tree type wall*  
*ihwofontifi mnango ihulofone ihwofontifi motapi*  
*they/debark-and floor for/weaving they/debark bring*  
*hu'meesi nihu'nahone toto'mango mti'mokukwato lohofontifi,*  
*put finally fire-place make they/did-and*

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nihu'nahone sopo pone hopo'na feto feto yamo lohofontifi  
*finally place tangket type break/up put they/did-and*  
 nihu'nahone a'mu hwajingo'nji hwaho'nji mno ijahonngki  
*finally woman clay-with earth-with dig she/digs-and*  
 nihu'nahone hwehwo hwajingo hu'meesi lohofonto  
*finally husband clay put he/did-and*  
 nihu'nahone hwajingo mijo sisyontifi nihu'nahone  
*finally clay water they/pour-and finally*  
 aho mnonimpo moi'wo lohofontifi nihu'nahone sojo  
*hand spread finish they/did-and finally stones*  
 nihu'nahone kumeesi nihu'no hwasaho ku'mokomotunnyo  
*finally put/around very post put/in/corner*  
 oseso'mo sokuhwasaho we'eso wonjasi lohofontifi  
*that-place stone-post little-that stick they/did-and*  
 nihu'nahone toto'mango jae lohofontifi nihu'nahone  
*finally fire-place make they/did-and finally*  
 angongomjo e'moyo kunai ilifiso impe ilifiso  
*house new-from things grass rubbish vine rubbish*  
 hu'memahosontifi toho intofontifi angongomo  
*they/gather/and/get-and fire they/make/fire house new-in*  
 tikayo engo syonto hwajingo monto sosayo nasonto  
*smoke big goes/up clay under dry go/up*  
 nihu'nahone osohanta a'amu hiya'u noswonji sikoe  
*finally that-time people two two/go/inside their*  
 angosaho.  
*house sleep*

*'The owner of the house (then) finally cleans up the rubbish and after he finishes cleaning up the rubbish the woman of the house goes inside and she finally finishes sweeping (it out) and at that time that couple who are to sleep (in it), the husband cuts the pandanus leaves and he finally finishes doing the pandanus wall and finally again at that time he sweeps and he finishes digging a ditch around the house and he finally works on the fire-place and they carry stones and they get and carry (them) across and put (them) and they debark a kawee tree (for a) 'wall' and they debark (it) for weaving a floor (for a fire-place) and (they) bring (it) and put (it) and they finally make the fire-place and they finally get and break up in pieces and put hopo'no tangket leaves on that place and finally the woman digs up (some) clay and earth and finally the husband puts on the clay and finally they pour water over the clay and*

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*finally they finish spreading it around with their hands and they finally put the stones entirely around and at that place at the very corner post they stick in a little stone post and finally they make the fire-place and finally they gather together and get from the new house everything, the grass scraps, the vine scraps and they make a fire and the smoke goes up in the new house and the clay beneath dries and finally at that time these two people go inside and sleep in their house.'*

## 4 CLOSURE: EXPLANATORY PARA

21 TEXT: Hungkuno oso hopeho.

talk that it's/enough

22 COMMENT: Pi'ningo'maho.

plenty-not

'That's enough talk. It's not a lot.'

## PROCEDURAL DISCOURSE

'Eel Talk'

(= APERTURE, PROCEDURES 1-2, and CLOSURE)

1 APERTURE: Ae'woso hungkuno.

eel talk

'Eel talk.'

1 PROCEDURE<sub>1</sub>: PROCEDURAL PARA

2 STEP<sub>1</sub>: Hohonta mpohwoso hofiko ae'woso ne'entifi iyopaho  
*before fathers they eels planned/to/eat tree skin*  
 ihwofontifi yakife imotofofoho.  
*they/debark-and sew they/used/to/do*

3 STEP<sub>n</sub>: Yakifi moi'wo yontifi nomotawentifi mijomo  
*sow finish they/did-and they/carried-and in/water*  
 mofasyontifeso ae'woso noponto swohomo'mo pm'monu  
*they/put/in-and eels it/came-and in/walls came/in*  
 lohofonteso kusimo montimo mango lofonteso tike  
*it/did-and grasshopper down/there mouth it/bit-and stick*  
 nontimo ipato lohofonteso sipe nohoto pijwamo  
*over/there release it/did-and trap/door up/there closed*  
 lohofahoningki ae'woso kako yomo yonto wahumo  
*it/did-and eel it jump it/did-and I'll/go/outside*  
 lonto yonteso kakoe honingano pijwamo'nyo  
*it/said-and it/did-and its road blocked*

P S

uhwononto kako swoho ajwomo'mo humaho.

*it/saw it wall in/between he/stayed*

*'Before, our forefathers, when they planned to eat eels they would debark a tree and sew (the bark) together. When they finished sewing it they carried it down and they put it in the water and an eel came and came inside the wall and bit that bait down there and the stick released the trap door and (it) closed and the eel said, "I'll go outside," but it sees that his road is blocked and he has to stay in the wall.'*

2

#### PROCEDURE<sub>n</sub>: EXPLANATORY PARA

4 TEXT: Hwe sohwa imingo'nji nowentifi uhwonontifeso ae'woso  
*man ones morning they/went-and they/saw-and eel*  
*swohomo'mo nohumentaningki uhwonontifi swoho nonto*  
*inside/walls it/is-and they/see-and walls there*  
*ifikwato lohofontifi wosoho nompo ehasi lohofontifi*  
*pull/up they/do-and sand there shake/out they/do-and*  
*ikujoho fonjikwato lohofontifi nomotasontifi iloho*  
*hit hit they/did-and they/carried-and cook*  
*yanimotofofoho.*  
*they/used/to/cook*

5 COMMENT: Ose ae'woso me'wampe'njofoho.  
*that eel it's/with/sweetness*

6 TERMINUS: Oso swoho hiso hofikoe ingkusofoho.  
*that wall dem their it's/hook*

7 CLOSURE: Ae'woso hungkuno oso hopeho.  
*eel talk that it's/enough*

*'The men went down in the morning and look and they saw an eel was inside the walls and they pull up that wall there and shake it out on the sand and hit it and carry it up and they used to cook it. That eel was delicious. That wall (trap) is their hook. That's enough eel talk.'*

#### PROCEDURAL DISCOURSE

'Bow Talk'

(= APERTURE and one PROCEDURE)

1 APERTURE: Mekino hungkuno.

*bow talk*

*'Bow talk.'*

P S

1 PROCEDURE<sub>n</sub>: PROCEDURAL PARA1.1 STEP<sub>1</sub>: CONTRADICTION PARA

2 STATEMENT: Mekinoso hofiko mingo nonje nonje walofantihm'maho.  
bows they are just any can't/cut/down

3 ADVERSATIVE: O'o.  
no

4 RESTATEMENT: Hofiko timo uhwonifijoso yokumpohn'nyo  
they eye when/they/see strong  
uhwoningkuji walofantifeho.  
they'll/see-and they'll/cut-indic

5 STEP<sub>2</sub>: Moi'wo lofikuji angopo motapi lohofikuji  
finish they'll/cut-and village carry they'll/do-and  
hulimomo yasi lohofikuji wahumentantifeho.  
in/mud put they'll/do-and they'll/wait-indic

6 STEP<sub>3</sub>: Humantifijoso uhwonifijoso mekino sikwo'mno nto  
they'll/wait-and they'll/see-and bow black compl  
umo'naso uhwoningkuji ifikuji mingo lofikwato  
becomes they'll/see-and they'll/pull are cut  
lohofikuji sako'nami pikwato lohofikuji sohwe  
they'll/do-and stone/knife come they'll/do-and rataan  
lojikwato lohofikuji nofikkuji hasa syukwato  
cut they'll/do-and they'll/knot braid weave  
lohofikuji woke nomafikuji mijomo yasi  
they'll/do-and bow string they'll/get-and in/water put  
lohofikuji po'nifo imo'nikwato mekino nomafikuji  
they'll/do-and soft becomes bow they'll/get-and  
syafikwato'nohini.  
string-only

7 TERMINUS: Nihu'nahone hofikoe mekino umo'nimontonoho.

finally their bow it'll/become-indic

'They can't cut down just any (tree) for bows. No. They will look and when they see a strong (one) they will cut (it). When they've finished cutting (it) down they'll carry (it) to the village and put (it) in the mud and they'll wait. They'll wait and they'll look and when they see (it) has become black they'll pull (it) out and cut (it) with an axe and shave it with a stone and they'll cut (some) rataan and make (it) into a bow string and put (it) in water until (it) becomes soft and they'll take the bow and string (it). Finally, it will become their bow.'

P S

## EXPOSITORY DISCOURSE

## 'Caterpillar Talk'

(= APERTURE, one POINT and CLOSURE)

- 1 APERTURE: Naloho hungkuno.  
*caterpillar talk*  
*'Caterpillar talk.'*
- 1 POINT<sub>n</sub>: EXPLANATORY PARA
- 2 PRELIMINARY: Naloho kakoe wosopoyoso iyoswofoho.  
*caterpillar his food leaves-is*
- 1.1 TEXT: CONTRADICTION PARA
- 3 STATEMENT: Nalohoso ne'no we'njo'maho.  
*caterpillar always is-not*
- 4 ADVERSATIVE: O'o.  
*no*
- 5 RESTATEMENT: Kakoe hamnosomo ehamo lohofonto iyoswo nonto  
*his month-in come/out do-he leaves eat-he*  
*namo lohofonto engo imo'nikwato lohofahoningki*  
*eat all/do-he big becomes do-seq-he*  
*a'amu hofiko nokentifi iloho*  
*people they catch-they cook*  
*yaniwo'ningkohofofoho.*  
*cook/and/eat-always-they*
- 6 ELABORATION: Oso naloho hiso fiso iyoho ijontifi  
*that caterpillar some intestine degut*  
*ne'nohini niwo'ningkohofofoho.*  
*meat-only eat-always-they*
- 7 COMMENT: Oso naloho hiso sa'njoso me'wampe'njofoho.  
*that caterpillar salt-with sweet-with-is*
- 1.2 PARAPHRASE: CONTRADICTION PARA
- 8 STATEMENT: Nalohoso sikuno homo homta'ango'maho.  
*caterpillar day always from-neg*
- 9 ADVERSATIVE: O'o.  
*no*
- 10 RESTATEMENT: Kakoe hamno somta'angofoho.  
*his month from-is*
- 11 CLOSURE: Oso naloho hungkunoso osohopeho.  
*that caterpillar talk enough-is*

P S

*'The caterpillar's food is leaves. Caterpillars are not always around. No. He comes out in his month and eats leaves and eats them all up and becomes big and people catch them and cook and eat them. Some people degut that caterpillar and eat only the meat. Those caterpillars are good with salt. Caterpillars are not always available. No. He has his season. That's enough caterpillar talk.'*

## EXPOSITORY DISCOURSE

'Shield Talk'

(= APERTURE, POINTS 1-2 and CLOSURE)

1 APERTURE: Sampe hungkuno.

*shield talk**'Shield talk.'*1 POINT<sub>1</sub>: CONTRADICTION PARA

2 STATEMENT: Oso sampe hiso hofiko mingo nonje nonje

*that shield that they are there there**wolafantihm'maho.**will/cut-they-neg*

3 ADVERSATIVE: O'o.

*no*

4 RESTATEMENT: Hofiko huno yokumpohn'nyoso'no uyuhwoso'no

*they think strong-one-when do/to/them**hofiko iyo yokumpohn'nyoso wolantifeho.**they tree strong-that they/will/cut**'They aren't able to just cut any old tree for shields. No.**When they know about a strong one they will cut that strong tree.'*2 POINT<sub>2</sub>: EXPLANATORY PARA

5 TEXT: Oso sampe hiso ikujoho fongku'nyo sohonta hofikoe

*that shield that hit fight time their**a'apahomo fo'mae'nefoho.**body-1.o. help-for-is*

2.1 ELABORATION: EXPLANATORY PARA

6 TEXT: U hofiko sampe ane sohwa me hofikoe a'apahomo

*oh they shield without ones arrow their skin-1.o.**wahmnimnontonoho.**will/spear-he*



- P S
- 7 PARAPHRASE: U hofikoe sampe'njo sohwa me hofikoe  
*oh their shield-with ones arrow their*  
 a'apahomo muhmonohoho.  
*skin-1.o. neg-spear-he*
- 8 COMMENT: Oso sampe hiso wopingofoho.  
*that shield that good-is*
- 2.2 PARAPHRASE: EXPLANATORY PARA
- 9 TEXT: Oso sampe hiso hofikimo wopingo womokosyohumamontonoho.  
*that shield that them good will/take/care-it*
- 2.3 ELABORATION: EXPLANATORY PARA
- 10 TEXT: Hofiko pae mape'nifitnnohoho.  
*they die neg-die-they/will*
- 11 PARAPHRASE: U hofiko sampe anesohwo me a'apahomo  
*oh they shield without-one arrow body*  
 hmnaso pae wape'nantifeho.  
*spear-if die will/die-they*
- 12 CLOSURE: Sampe'ne hungkuno osohopeho.  
*shield-for talk enough-is*  
*'When it's fighting time that shield will protect their bodies.*  
*Oh. those without shields their bodies will be speared. Oh,*  
*those with shields their bodies won't be speared. Those*  
*shields are good. That shield will take good care of them.*  
*They will not die. Oh, those without shields if their body*  
*is speared they will die. That's all the talk for shields.'*

## EXPOSITORY DISCOURSE

'Boat Talk'

(= APERTURE, POINTS 1-3 and CLOSURE)

- 1 APERTURE: Yofayokino hungkuno.  
*boat talk*  
*'Boat talk.'*
- 1 POINT<sub>1</sub>: EXPLANATORY PARA
- 1.1 TEXT: ANTITHETICAL PARA
- 2 SECTION: Yofayokinoso nakwo a'amu we'mjo hn'nyo ane'nyoho.  
*boats we people bush of/us without-are*
- 3 SECTION: A'amu hame soponjo sohwa hofiko hi'njohwafoho.  
*people grasslands ones they are/with/them*

P S

1.2

## ELABORATION: COMPARATIVE PARA

4

STATEMENT: Oso hofikoe yofayokinoso we'efoho.

*that their boats little-are*

5

COMPARISON: A'amu a'apaho halojo'njo sohwafoeso mikunimposofoho

*people skin white-with theirs enormous-is**'We people from the bush don't have boats. The people from the grasslands have them. Their boats are small. The people with white skin theirs are enormous.'*

2

POINT<sub>2</sub>: EXPLANATORY PARA

6

TEXT: Oso yofayokino hiso hofikimo ufo'mae'nefoho.

*that boat that them help-for-is*

2.1

## ELABORATION: COORDINATE PARA

7

COORDINATE<sub>1</sub>: Ho'yango engoso oso yofayokino somo*cargo big that boat in**ho'nasyontifeso mijosomo miwemotoswowae fofo.**they/always/put water-in neg-carry/down/inside*

8

COORDINATE<sub>2</sub>: Kakoe mpiyo'nji hano mojiwo'ningkohoho.*his motor-with walk goes/on/the/water-it*

2.2

COORDINATE<sub>3</sub>: CONTRADICTION PARA

9

STATEMENT: Ayo engo sopo kiko wowako'montaho.

*water big place you will/you/cross-inter*

10

ADVERSATIVE: Awonoho.

*no*

2.3

## RESTATEMENT: EXPLANATORY PARA

11

TEXT: Yofayokino kako nongkihnta'no wowako'mtonoho.

*boat it other/side will/cross*

12

PARAPHRASE: Oso yofayokino sohwo wokufo'ma'mtonoho.

*that boat that/one will/help/you-it*

2.4

## COMMENT: CONTRADICTION PARA

13

STATEMENT: Oso yofayokinoso wonyotaho.

*that boat bad/is-inter*

14

ADVERSATIVE: O'o.

*no*

15

RESTATEMENT: Wopingofoho.

*good-is**'Those boats are for helping them. They always put a lot of cargo in that boat but it doesn't sink. With its motor it goes*

P S | *on the water. Will you cross a big body of water? No. The boat will cross over to the other side. That boat will help you. Is that boat bad? No. It is good.'*

3 POINT<sub>3</sub>: EXPLANATORY PARA

16 | TEXT: Oso yofayokino hiso a'amu hofikoe angofoho.  
| *that boat that people their house-is*

17 | PARAPHRASE: Hofiko saho fosyawowo'ningkohofofoho.  
| *they sleep sleep-always-they*

18 | COMMENT: Oso yofayokinoso wopingofoho.  
| *that boat good-is*

19 | CLOSURE: Oso hungkuno yofayokinoeso osohopeho.  
| *that talk boat enough-is*  
| *'Those boats are people's homes. They sleep there. Those boats are good. That's all the boat talk.'*

# EXPOSITORY DISCOURSE

## 'Trap Talk'

(= APERTURE, POINTS 1-3)

1 | APERTURE: Hofoyo hungkuno.  
| *trap talk*  
| *'Trap talk.'*

1 POINT<sub>1</sub>: EXPLANATORY PARA

1.1 | TEXT: ANTITHETICAL PARA

1.2 | SECTION: CONTRADICTION PARA

2 | STATEMENT: Hofoyoso huhwafe'maho.  
| *traps men's-neg*

3 | ADVERSATIVE: O'o.  
| *no*

4 | RESTATEMENT: Hwomo sohwafoho.  
| *boy ones'-are*

5 | SECTION: Fiso hwe sohwa noswofasyuwo'ningkofihwafoho.  
| *some men ones regularly/set/traps*

6 | RESULT: Hofoyo hiso swofasyontifeso mote humaji siwaho  
| *trap dem they/set-and animal types...*  
| *motohino ela'iyu entipeesiyo wosoe iniku jijwo faho*  
| *animal types...*

P S

fehwaso humaji siwaho motohino ela'iyō entipeesiyo  
*animal types...*

wosoe iniku hosalongo honahujo nomulongo ijiṁtongo  
*animal types...*

siwongo yohwopo, oso jijiwo faho fehwaso hosalongo  
*that animal types...*

honahujo nomulongo ijiṁtongo tongo hopi'nono  
*animal types... game all*

fonjiwo'ningkohoho.

*it/kills/regularly*

*'Traps do not belong to men. No. They belong to boys. (But) some men regularly set traps. They set traps and kill all these animals: mote, etc.'*

2 POINT<sub>2</sub>: EXPLANATORY PARA

7 TEXT: Oso tongo huhwo sohwa hofiko yomo we'e  
*that game particle ones they jump little*  
 miyuwo'ningkiyohofo.  
*don't/do-they*

8 ELABORATION: Hofiko ipisiṁangomno hontifi  
*they mouth/of/fallen/tree think-they*  
 wosyowotofantife yontifeso hofiko tohino engo  
*they'll/go/inside they/do-and they pain big*  
 mawo'ningkohofohofo.  
*always-get-they-indic*

*'Those animals aren't just a little surprised. They think it's the mouth of a fallen tree and they want to go in but they get a big pain.'*

3 POINT<sub>n</sub>: PROCEDURAL PARA

9 STEP<sub>1</sub>: Oso a'amu hofoyo swofasyontife sohwo imingo'nji  
*that person trap set-they one morning*  
 nowontifi uhwonontifeso tongo pi'ningo engo uhwonontifi  
*go-they-ser they/look-and game many big see-they-ser*  
 hofikoe siṁeho wopingo umo'niwo'ningkohoho.  
*their stomach good it/becomes/to/them*

3.1 STEP<sub>n</sub>: REPORTED SPEECH PARA

10 SPEECH: Oso tongo hiso nofehanontifeso me'wampe  
*that game dem they/cook-and sweet*  
 uyahonṁgi hofiko liwo'ningkofi, Nakwoe  
*it/gives/to/them they they/always/say our*

P S

tongo me'wampe'njofoho.  
 game it/is/with/sweetness

11 CLOSURE: Ose liwo'ningkohofoho.  
 that they/always/say

*'Those people that set traps go in the morning and look and see a lot of game and their stomachs become good (happy). They cook that game and it gives them sweetness and they always say, "Our game is delicious." That's what they always say.'*

## EXPOSITORY DISCOURSE

'Dog Talk'

(= APERTURE, POINTS 1-3 and CLOSURE)

1 APERTURE: Suwojo hungkuno.

dog talk

'Dog talk.'

1 POINT<sub>1</sub>: EXPLANATORY PARA

2 TEXT: Suwojoso tongo sohwafe mangohwafoho.

dog game ones' enemies-indic

1.1 ELABORATION: EXPLANATORY PARA

3 PRELIM: A'amu sohwa tongo nohumentaningkuhwoso sopo

person ones game they/are that/place

uhwononto santifeho.

see-and they'll/go/up

4 TEXT: Suwojo sohwa tongo sohwa hofikoe akinomo iningkakuji

dog ones game ones their smell they'll/follow

wolofantifeho.

they'll/bite

5 PARAPHRASE: Tongo sohwa hofiko hiyayo humentaningkujoso'mo

game ones they hide while/they're/there

suwojo sohwa hofiko nimafikuji wolofantifeho.

dog ones they they'll/get they'll/bite

6 TERMINUS: Tongo sohwa hofiko yomo we'e miyuwo'ningkiyohoho.

game ones they jump little they/don't/do

*'Dogs are the enemies of animals. People will look where animals are living and they will go up. Dogs will follow the animals' smell and will bite (them). In the places where the animals are hiding the dogs will get (them) and bite (them). The animals don't jump just a little bit.'*

P S

2 POINT 3: EXPLANATORY PARA

2.1 TEXT: COORDINATE PARA

7 COORDINATE<sub>1</sub>: A'amu sohwa hofiko iyomta'ni fonjiwo'n'ngkofo  
 person ones they from/tree they/hit  
 oso tongo hiso'no hafeso we'emaho.  
 that game dem-concerning hunt little-not

8 COORDINATE<sub>n</sub>: Sifemo yolon tokwoe swafapo'mpo'me we'e'maho.  
on/leg briars scratched little-not

9 REASON: Hwapingoso hof+koe noniwoeso tongo'ne makwe we'e'maho.  
*reason their throats for/game long little-not*

10 | RESULT: Oso'no      hofiko hafe tohomtnno'njo iwo'ningkofo.  
|            therefore they    hunt with/heat          they/always/do  
| 'Those people that hit animals from trees don't hunt just a  
| little bit. The briars don't scratch (their) legs just a  
| little bit. The reason is that their throats long for game not  
| just a little bit. Therefore they always hunt feverishly.'

3 POINT<sub>n</sub>: COORDINATE PARA

11 COORDINATE<sub>1</sub>: 0so tongo huhwo sohwo hofikoe wasopoyoso  
*that game particle one their food*  
 ipisayofoho.  
*fruit-indic*

3.1	COORDINATE <sub>2</sub> : EXPLANATORY PARA
-----	--

12 | TEXT: Hinjosopo saho fesyowowo'ningkofo.  
| at/noon sleep they/always/sleep

13 | PARAPHRASE: Sikwo'miyosomo hofikoe hinjoponoho.  
at/night their it's/noon

14 | COORDINATE<sub>3</sub>: Oso tongo hiso me'wampe'njofoho.  
| *that game dem it's/with/sweetness*

15 CLOSURE: Tongo'ne hungkunoso oso hopeho.  
           game-for talk-that that it's/enough  
       'The animals (I've been telling about), their food is fruit.  
       They always sleep at noon. At night it's their noon. That  
       game is delicious. That's enough talk for game.'

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## EXPOSITORY DISCOURSE

'Plane Talk'

(= APERTURE, one POINT, CLOSURE and POST-POINT)

1 APERTURE: Mpaluso hungkuno.

*plane talk**'Plane talk.'*1 POINT<sub>n</sub>: EXPLANATORY PARA

1.1 PRELIM: ANTITHETICAL PARA

2 SECTION: Mpalusoso nakwo a'amu sikwo'mnohnni'nyi anini'nyoho.

*planes we people we/black are/without*

3 SECTION: A'amu halojo hofiko hi'njofoho.

*people white they have-indic*

4 TEXT: Oso mpalusoso hofikoe honingkanofoho.

*that plane their road-indic*

5 ELABORATION: Oso mpalusoso hiso honingkano sawemo engo sopo

*that plane dem road long big place**kako tifo imokiyo'njofoho.**it short causes/to/become*

6 REINFORCEMENT: Mpalusoso mpampuso hofikoe honingkanofoho.

*planes European their road-indic*

1.2 ELABORATION: COMPARATIVE PARA

7 PRELIM: Oso mpalusoso hiso kako ho'yango nomawo'ningkisofoho.

*that plane dem it cargo it/always/gets/and/goes*

8 STATEMENT: Kako mofehi'nyo anga'no kako hano honingkano

*it sun one it walk road**sawemo engo sopo kako hano komo'nohino'njofoho.**long big place it walk quickly-indic*

9 COMPARISON: Kaleso kako hano honingkano sawemo sopo wesoso

*car it walk road long place if/it/goes**sukuno mehwo'so wofasyawo'mtonoho.**dark covers it/will/sleep*

10 REINFORCEMENT: Mpalusoso mofehi'nyo anga'no walimontonoho.

*planes sun one it/will/speak*

11 CLOSURE: Oso mpalusoso hungkunoso oso hopeho.

*that plane talk that it's/enough**'We black people are without planes. White people, they have (them). That plane is their road. That plane causes very*

P S

*long roads to become short. Planes are the Europeans' roads. That plane repeatedly gets cargo and goes. On one day it goes quickly on a very long journey. If a car goes on a very long journey when darkness comes it will sleep. Planes -- the sun will shine (only) once. That's enough of the plane talk.'*

2 POST-POINT: EXPLANATORY PARA

12 PRELIM: Mpalusoso wonyoangkafofoho.

planes are/wonderful

13 TEXT: Kakoe hamnoyohoso we'e'maho.

it's money not/little

14 PARAPHRASE: Yokintahopo wo'nyofoho.

on/top is-indic

*'Planes are wonderful. It's money is not just a little. It is way on top.'*

## EXPOSITORY DISCOURSE

'How I Used To Think'

(= APERTURE, one POINT and CLOSURE)

1 APERTURE: Hohonta nje huno syafthu'mote'no walimone'no

before my thought concerning-thinking I'll/tell

yohono.

I/did

*'I want to tell about how I used to think.'*1 POINT<sub>n</sub>: EXPLANATORY PARA

1.1 TEXT: CONTRAST PARA

1.2 STATEMENT: SIMPLE DIALOGUE PARA

1.3 SPEECH<sub>1</sub> (STATEMENT): EXPLANATORY PARA

2 TEXT: Hohonta mison kahopi sapmmentiso sohonta

before mission new he/came/up that/time

mison kako hungkuno ole lahon'ngki Anitu

mission he talk this he/said-seq God

humaho.

he/lives

3 ELABORATION: Nakwo Anituye mehomi'nyoho.

we God's are/children

1.4 SPEECH<sub>0</sub> (REMARK): COORDINATE PARA1.5 ITEM<sub>1</sub>: REPORTED SPEECH PARA





- P S
- 1.15 TEXT: EXPLANATORY
- 15 TEXT: Anituyeso nti'mto kalohopo.  
*God's where dubt-he/said-place*
- 16 COMMENT: Kako hwasyo laho.  
*he lie spoke*
- 17 ELABORATION: Anitu sohwo mohumuyoho.  
*God he is/not/living*
- 1.17 ELABORATION: ALTERNATIVE PARA
- 18 OPTION<sub>1</sub>: I syafihu'mento ou nakwo iyo engosomta'ni  
*I/thought yes we tree from/large*  
*imo'nimentuhwoni'ntikeno*  
*maybe/we/became*
- 19 OPTION<sub>n</sub>: Mijomnta'ni imo'nimentuhwoni'ntikeno.  
*from/water maybe/we/became*
- 20 CLOSURE: Ose syafihu'mentohefo.  
*that I/thought*
- 21 CONTRAST: I olohonta Anitu namti'mokumenjih'nnyoho  
*but this/time God he/made/us*  
*nelahoningkofi ose upa'nontoni ou ngko nje*  
*they/told/us-seq that we/heard yes I my*  
*haloho nifojwohonngki ngko kakoe mitimo*  
*ear it/opened-seq I his story*  
*tifi.*  
*follow*
- 1.18 REINFORCEMENT: EXPLANATORY PARA
- 22 TEXT: Ose hohonta ngko ose syafihu'mentohefoho.  
*that before I that I/thought-indic*
- 1.19 ELABORATION: REPORTED SPEECH PARA
- 23 SPEECH: Anitu humaho lahoningki Yesu humaho  
*God he/is he/said-seq Jesus he/is*  
*lahoningki towahuno humaho lahoningki*  
*he/said-seq spirit lives he/said-seq*  
*mison sohwo ose nti'mo humentanngkofi*  
*mission he that where they/live-siml*  
*kalohoho.*  
*dubt-he/said*
- 24 CLOSURE: Ose syafihu'mentohefoho.  
*that I/thought-indic*

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25 CLOSURE: Hohonta nje hunomo.

*before my in/thoughts*

*'Before, when the Mission first came up, he said this, There is a God. We are God's children. He said that and I wondered what God he talked about. I thought that in my thoughts. I wonder where this God is. I wonder where he was while he was saying that there is a God. He said this name. I wonder where he (God) was while he (the Mission) was speaking. Come on, let's see this one. Before, I used to think that. But now I've heard and I heard (that) I'm God's child and now I follow. I follow his teachings very well. Before I didn't understand. I wonder where God's things were when he spoke. He lied. There is no God. I thought maybe we came from that big tree. Maybe we came from the water. That's what I thought. But now they told us God made us and we heard that and oh my ears were opened for me and I follow his teaching. Before, that's what I thought. "There is a God", he said, "and there is (the) Spirit," he said and the mission said that and I wondered where they were while he was saying that. That is what I thought. Before, that was in my thoughts.'*

## HORTATORY DISCOURSE

(= APERTURE, POINTS 1-3, and CONCLUSION)

1 APERTURE: Nom'ne hungkuno walmonne'no yohono.  
*another talk I'll/tell-concerning I/did*

1 POINT<sub>1</sub>: ANTITHETICAL PARA

1.1 SECTION: EXPLANATORY PARA

1.2 TEXT: ANTITHETICAL PARA

2 SECTION: Olo hoholohonta a'amu nakwo a'amu oloponjo  
*this time people we people this-place*  
 olo Walowongkomo lohni'nyi nakwoe huno pi'n'ngo  
*this (name) us our thoughts many*  
 pi'n'ngo weho.  
*many are*

1.3 SECTION: CONTRADICTION PARA

1.4 STATEMENT: EXPLANATORY PARA

3 TEXT: Nakwo Anitune'no simaho iwolo'mo ntohonta'neto  
*we for/God stomach turn when*

P	S	
4		PARAPHRASE: Sikuno ntisomtikenó. <i>day which-dubt</i>
5		ADVERSATIVE: Awo. <i>no</i>
6		RESTATEMENT: Nakwoe símehe yuwolo'mokiyoso símo'mo <i>our stomach turning first</i> Anítuye hungkuno upa'ningkuhwosi mijo <i>God's talk we'll/hear-and water</i> nasisyíkujo'no iwolo'mokuhwanesohilo. <i>when/baptized we/should/have/turned/but/</i> <i>didn't.</i>
1.5		PARAPHRASE: ANTITHETICAL PARA
7		SECTION: Olohonta nakwo a'amu mijo sohinyo <i>now we people water baptize</i> moi'wonoho. <i>it's/finished</i>
8		SECTION: Iso nakwo Anítune'no símehe hi'ntnnono <i>but we for/God stomach with/liver</i> uyoso awonoho. <i>give no-indic</i>
1.6		SECTION: EXPLANATORY PARA
1.7		TEXT: COMPOUND DIALOGUE PARA
1.8		EXCHANGE <sub>1</sub> : SIMPLE DIALOGUE PARA
9		SPEECH <sub>1</sub> (Q): Iso misis hufa'u ntumasiyo, kiko <i>but misses two two/said/to/me you</i> Anítune'no símehe hi'ntnnono <i>to/God stomach with/liver</i> luyalokuno. <i>are/you/giving/to/him</i>
10		SPEECH <sub>3</sub> (A): Ose ntahoníngki ulímale, <i>that two/said/to/me I/said/to/them</i> Awonoho. <i>no-indic</i>
1.9		EXCHANGE <sub>2</sub> : EXECUTION PARA
11		PLAN: I olohonta kiko Anítune'no jomo uso <i>then now you to/God ask say/to/him</i> kakoe towahunoso jíje símehomo woho'nakisyoño. <i>his spirit your in/stomach he'll/put/in</i>

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12

EXECUTION: Ose ntahoningki jomo ulimaleso Anitu  
*that two/told/me-and ask I/told/him God*  
 kako towahuno nje simehomo  
*he spirit my in/stomach*  
 ho'namohumasofoho.  
*he/put/in/me-indic*

1.10

RESULT: CONTRAST PARA

1.11

STATEMENT: CONTRADICTION PARA

13

STATEMENT: Ho'nanthumasofu osohohonta ngko hohonta  
*he/put/in/me at/that/time I before*  
 Anitune'no huno ose saftsiyo'maho.  
*for/God thought that not/think*

14

ADVERSATIVE: O'o.  
*no*

15

RESTATEMENT: Huno mosyafitsiyo'njo huno wonyo  
*think without/thinking think bad*  
 hwahoponjo e'mayoso'nohino huno  
*groundish things-only think*  
 syafitsywo'nimalefoho.  
*I/always/thought-indic*

1.12

CONTRAST: EXPLANATORY PARA

16

TEXT: | olohonta ngko Anitune'no isameyoka  
*but this-time I for/God thank/you*  
 ulimaleso osohonta Anitu kakoe towahuno  
*I/told/him-and that-time God his spirit*  
 wopingoso nje simehomo ho'nanthumasoso ngko  
*good my in/stomach he/put/in/me-and I*  
 nje simeho hi'ntnnono Anitumo uyuwo'nalokweno.  
*my stomach with/liver to/God I'm/always/giving/*  
*to/him*

1.13

PARAPHRASE: PARALLEL PARA

17

ITEM<sub>1</sub>: Sitkuno'nji imongo'nji hinjohwo'i huno  
*evening morning noon think*  
 Anitune'no huno'nohini.  
*for/God think-only*

18

ITEM<sub>2</sub>: Yesumne'no huno'nohini.  
*for/Jesus think-only*

P S

'At this time we people from here, those of us from Walowongkomo, we have many, many ways of thinking. (But) when will we ever turn our stomachs for God? I wonder what day? No. About turning our stomachs - first we listened to God's talk and (then) when they poured water on us we should have turned but we didn't. Now we are already baptized. But about giving our stomachs with liver to God, no. But the two misses said to me, "Are you giving your stomach with liver to God?" They said that to me and I said, "No." "Then you ask God today. He will put His Spirit in your stomach." They two said that to me and I asked Him and God put His Spirit in my stomach. When He put (it) in my stomach, before I didn't think about God. No. Without thinking (about God) I thought bad thoughts only about things of the ground. Well, now when I prayed to God, God put His good Spirit in my stomach and I am always giving my stomach with liver to God. I'm always giving to Him. In the evening, in the morning, at noon, I just think about God. (I) just think about Jesus.'

2 POINT<sub>2</sub>: EXPLANATORY PARA

2.1 TEXT: ALTERNATIVE PARA

2.2 OPTION<sub>1</sub>: EXPLANATORY PARA

19 TEXT: Iso hungkunoso a'amu fihwo kako Anitune'no isomoyoka  
but talk person one he for/God thank/you  
ulimo lososo kako hufo yoso i kako peho yoso  
tell/him talk he steal do or he what do  
oso'no ngko hufo ose yohefoho.  
that-concerning I steal that I/did-indic

20 RESULT: Isomoyoka ose ulososo kako Anitu kakoe towahuno  
thank/you that tell/him he God his spirit  
yano umontono.  
gift to/him-he'll

2.3 OPTION<sub>n</sub>: ANTITHETICAL PARA

2.4 SECTION: EXPLANATORY PARA

21 TEXT: Oso mujo'njo siki isamoyoka'nohini'manji  
that not-say-with nothing if/just/thank/you  
oso Anitu kako muyonohi.  
that God he not-give

22 PARAPHRASE: Kakoe hungkunoso haloho mapenohi.  
his talk hear not-come

P S

2.5

## SECTION: EXPLANATORY PARA

23

TEXT: Iso kako kakoe wonyo honingkano imofososo'no  
*but he his bad road does-concerning*  
 ngko honingkano ose imofohofoho luhwos! Isamoyoka  
*I road that I/did-indic he'll/say thank/you*  
 ulikwato Anitu kako hwe yano'nohini.  
*tell/him God he man gives-only*

24

PARAPHRASE: Anitu kako hwe wopingo.  
*God he man good*

25

RESULT: Iso kako hwe yano'nohino sohwo nakwo a'amu Isomoyoka  
*but he man give-only dem we people thank/you*  
 ulasosomo nonepa'ningkuhwosi yano wonejapmmontono.  
*talk/to/him he'll/hear/us-and gift he'll/give/to/us*  
 'But that talk, if a person wants to pray to God, that which he  
 stole, or whatever he did, 'concerning that I stole.' If he  
 prays like that, God will give him His Spirit. If he doesn't  
 say that and just prays nothing, God will not give (His Spirit)  
 to him. He will not hear his talk. If a man, when he does a  
 bad road, says, "I did that road" and prays, God is very  
 generous. God, He is a good man. But when he prays to this  
 One that is very generous, He will hear us and He will give to  
 us.'

3

POINT<sub>n</sub>: HORTATORY PARA

3.1

## MOTIVATION: EXPLANATORY PARA

26

PRELIM: Ose nakwo a'amu ole angolopongo hni'nyi nakwoe  
*that we people this this/village we our*  
 yahinoso pi'ningo pi'ningo we'yo'maho.  
*customs many many little-not*

3.2

## TEXT: EXPLANATORY PARA

27

TEXT: Nakwo nakwoe isamoyoka ujosso awo.  
*we our thank/you tell/him no*

28

REINFORCEMENT: Olohonta awonoho.  
*this-time no-indic*

3.3

## ELABORATION: PARALLEL PARA

29

ITEM<sub>1</sub>: Nakwoe ikujoho wonyo hungkuno sifajo hwasyo hungkuno  
*our fight bad talk swear lie talk*  
 oso nakwoe simehomo mnaweho.  
*that our in/stomach are/inside*

- P S
- 30 ITEM<sub>n</sub>: Nakwoe hunomo weho.  
our in/thoughts are
- 31 EXHORTATION: Oso nakwo ho'namo lohofihwosi nakwoe mpohwo  
that we put will/do-and our father  
Antune'no nakwo huno engo lopamo'nohini.  
God-concerning we think big all/time-only
- 32 CONCLUSION: Oso hungkuno nehopi.  
that talk true
- 'Yet, we people from this village, our customs are very many,  
not just a few. We don't say our prayers. Now, no. Our  
fighting, bad talk, swearing, lying talk - these are inside our  
stomachs. (They) are in our thoughts. We must put that away  
and only think about our father God all the time. That talk is  
true.'

## HORTATORY DISCOURSE

(= APERTURE, and POINTS 1-6)

- 1 APERTURE: Olo hungkuno Kune lisomta'angolo walimne'no  
this talk (name) he/said-from/this concerning-I'll/say  
yohono hohonta jomo u'mamotofoso.  
I/did before ask they/used/to/come/for/wife  
'I want to add to the talk that Kune spoke about how they used  
to come to ask for a wife.'
- 1 POINT<sub>1</sub>: EXPLANATORY PARA
- 1.1 TEXT: CONTRADICTION PARA
- 2 STATEMENT: Hofiko jomo u'mahoningkofoso hungkuno  
they ask they/approach-and talk  
nom'ne'no ulimotofo'maho.  
another-concerning they/didn't/used/to/talk/to/them
- 3 ADVERSATIVE: O'o.  
no
- 1.2 RESTATEMENT: COORDINATE PARA
- 4 COORDINATE<sub>1</sub>: Syoho'ne humo nano'ne sayo  
concerning-work sugar vine-concerning banana  
hwasoho'ne oso'no  
posts-concerning that-concerning  
ulimotofofoho.  
they/used/to/talk/to/them-indic



P S

5

COORDINATE<sub>2</sub>: Ou, kaningkwohumo mufo'maso kana'wohimo  
*oh her/father not-help her/mother*  
 mufo'maso honingkanopo syoho yontanngki  
*not-help on/road work he/does-and*  
 muyakolof'i'njo oso'ne  
*not/passing that-concerning*  
 ulimotofofoho.  
*they/used/to/say/to/them-indic*

1.3

6

COORDINATE<sub>n</sub>: EXPLANATORY PARA

TEXT: I honingkanopo koningkwohumo uhwonngkuhwoi  
*then on/road her/father he/sees-when*  
 yokumpohn'nyo uyakolof'ne oso'no  
*disrespectful pass/them-concerning that-concerning*  
 ulimotofofoho.  
*they/used/to/say/to/them-indic*

1.4

ELABORATION: REPORTED SPEECH PARA

1.5

SPEECH: HORTATORY PARA

1.6

EXHORTATION: CONTRADICTION PARA

7

STATEMENT: Ole ulimotof, jije nengkwohumo  
*this they/used/to/tell your father-in-law*  
 uhonngkohoji yokumpohn'nyo  
*you'll/see/him-and disrespectful*  
 uyakolof'eno.  
*don't/pass/him*

8

ADVERSATIVE: O'o.  
*no*

9

RESTATEMENT: Hwaholopoli pawefoho.  
*to/this/ground come/down-indic*

1.7

ELABORATION: CONTRADICTION PARA

10

STATEMENT: Sukwoho'nyo masyofonji jo yihufo  
*betel/nut when/you/get birds*  
 polofonji jo momojiwakolofefoho.  
*when/you/shoot you/can't/hold-pass/by-indic*

11

ADVERSATIVE: O'o.  
*no*

12

RESTATEMENT: Nuyofoho.  
*you/must/give/him*

P S

13

REINFORCEMENT: Ji je nengkwohumno hnnemimno  
*your father-in-law mother-in-law*  
 yokumpohn'nyo muyakolofe'njofo.  
*disrespectful don't/pass-by*

14

CLOSURE: Ose ulimotofoto.  
*that they/used/to/say/to/them*

1.8

## PARAPHRASE: EXPLANATORY PARA

15

TEXT: Nom'ne'mo ulimotofoto'maho hungkunoso.  
*another they/don't/say that/talk*

1.9

## ELABORATION: CONTRADICTION PARA

16

STATEMENT: Hungkuno wonyo'njo ulimotofoto'maho.  
*talk with/bad they/don't/say/to/them*

17

ADVERSATIVE: O'o.  
*no*

18

RESTATEMENT: Syoho'ne'nohini ulimotofotofoho.  
*only-concerning-work they usually/say/to/them*

1.10

## ELABORATION: COORDINATE PARA

19

COORDINATE<sub>1</sub>: A'amu jomo swontifeso hofiko nomotosontifi  
*people ask they/go/in-and they they/carry/up*  
 kakoe hwomu sohomo yoka sayo hwasaho'no  
*his boy dem rebuke banana post-concerning*  
 humo loho'no ou syoho'no oso  
*sugar stand/up-concerning oh work-concerning that*  
 ulontifeso'no i hamna'wohi jo  
*when/they/say/to/them then his/mothers*  
 nomotosontifi i kakoe hwomo sohomo yoka  
*they/carry/up-and then his son dem rebuke*  
 ulimotofotofoho.  
*they/always/say/to/him*

20

COORDINATE<sub>n</sub>: Yokumpohn'nyo uyakolofe'eno ulimotofotofoho.  
*disrespectful don't/pass/them they/say/to/him-indic*  
*'When they came to ask for a wife they didn't talk (about many*  
*different things). They usually only talked about gardens,*  
*about tying up sugar cane, about (putting) posts (under) banana*  
*plants. Oh, they usually talked about not helping (the girl's)*  
*father, not helping her mother, not going past them while they*  
*were working alongside the trail. Then they talk about whether*  
*or not (the boy) will act disrespectfully when he sees her*

P S

father on the trail. They often say this to him, "When you see your father-in-law, don't pass him by disrespectfully. No. Submit to him. When you get betel nut (and) when you shoot birds you can't (just) pass by holding (them). No. You must give (it) to him. Don't be disrespectful to your father-in-law and mother-in-law." They usually say that to them. They don't usually talk about other things to them. They don't say any bad talk to them. No. They only talk about work to them. The people that go inside to ask for a wife, they rebuke his son about banana posts, standing up sugar cane, oh, about work and when they say that his mother carries the talk and rebukes her son. "Don't pass them by disrespectfully," they usually tell him.'

2 POINT<sub>2</sub>: HORTATORY PARA

## 2.1 MOTIVATION: EXPLANATORY PARA

21 TEXT: Ngko toho hopo ifoniposontofoho.

I fire like he/was/cross/at/me-indic

## 2.2 ELABORATION: ALTERNATIVE PARA

2.3 OPTION<sub>1</sub>: REPORTED SPEECH PARA

22 SPEECH: Kiko nto'nohinl hwoso'manji fusyape.

you only/straight if/you/are come/inside

23 CLOSURE: Ose ulimotofofoho.

that they/usually/say/to/him

2.4 OPTION<sub>2</sub>: REPORTED SPEECH PARA

24 SPEECH: Kiko olo'mo yokumpohn'nyo'njo hwoso'manji |

you here-in with/disrespect if/you/are then

angolomo noswohopohotoho. Osono niso.

in/this/house don't/come/inside return go/out

25 CLOSURE: Ose ulimotofofoho.

that they/always/say/to/him

## 2.5 EXHORTATION: CONTRADICTION PARA

26 STATEMENT: Oso'no kiko yokumpohn'nyo yoho'nyo'eno.

that-concerning you disrespectful don't/be

27 ADVERSATIVE: O'o.

no

## 2.6 RESTATEMENT: CONTRADICTION PARA

28 STATEMENT: Kiko yokumpohn'nyo yoho'njoso nti'mta'ni

you disrespectful if/you/are from/where

P S

matne'elo.  
will/you/get

29 ADVERSATIVE: Awonoho.  
there's/none

30 RESTATEMENT: Nom'ne ape mawo'nnyoponoho.  
another wife she's/not/here

'He was very cross at me. "If you are proper come inside."  
They usually say that to him. "If you are disrespectful then  
don't come in this house. Go back out." They usually say that  
to him. Therefore don't be disrespectful. No. If you are  
disrespectful where will you get (a wife?). There won't be any.  
Another wife won't be available.

3 POINT<sub>3</sub>: HORTATORY PARA

3.1 MOTIVATION: EXPLANATORY PARA

31 TEXT: Njefonto koyohonɔŋki yokino'no swohefoho.  
mine though/he/did strong I/went/in

32 PARAPHRASE: Yokiyoki swohefoho.  
forcefully I/went/in-indic

33 ELABORATION: Yonji swomahefoho.  
I/did-and I/went/in-got-indic

3.2 EXHORTATION: COORDINATE PARA

34 ITEM<sub>1</sub>: Oso kiko nto'nohini.  
that you only/straight

35 ITEM<sub>2</sub>: Syoho'no nto'no.  
concerning-work straight

36 ITEM<sub>n</sub>: Hnnengkwohwo ya'umo tɛfi nto'nohini  
your-father mother-in-law follow only/straight  
finɛŋkau.  
follow

37 RESULT: Kakoe siwantohotikeno wakilikufe a'amuso.  
his young/man-dubt they'll/say/to/you people  
'Though he said she's mine, I strongly went in. I forced my  
way in. I did (it) and I went in and got (her). So, you be  
proper. Work properly. Follow your father-in-law and mother-  
in-law properly. Maybe they'll say to you, "He's (their) son."

4 POINT<sub>4</sub>: HORTATORY PARA

4.1 EXHORTATION: REPORTED SPEECH PARA

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4.2

## SPEECH: COORDINATE PARA

38

COORDINATE<sub>1</sub>: Nom'ne ole ulimotofofo, Ji je apemo  
*another this they/say/to/him your wife*  
 ikujoho fongkiyoso hnnemi'nji  
*hit hit your/mother-in-law-and*  
 hnnengkwowho'nji humentaningkisopo  
*your/father-in-law-and they/two/are/there*  
 timoso'nji ikujoho posiyo'eno.  
*with/eyes hit don't/hit*

39

COORDINATE<sub>2</sub>: Yohonituhwa'eno.  
*don't/pretend/to/hit*

4.3

COORDINATE<sub>3</sub>: CONTRADICTION PARA

40

STATEMENT: Yoka ilimo luhwonyo'eno.  
*rebuke sternly don't/say-look*

41

ADVERSATIVE: O'o.  
*no*

42

RESTATEMENT: Wopingo'nohini.  
*only/good*

43

COORDINATE<sub>n</sub>: Kako wonyo hungkuno kako kilohoninkuhwosi  
*she bad talk he he'll/say/to/you*  
 i kiko ho'nomo ulohofefoho.  
*then you lift/up do/to/her-indic*

44

CLOSURE: Ose ulimotofofoho.  
*they they/usually/say/to/him-indic*

4.4

## RESULT: CONTRADICTION PARA

45

STATEMENT: Kengo no'mo ipemotahuji oso'no  
*different place you/lead-and that-concerning*  
 lohoji mufongkisofoho.  
*you'll/say-and you'll/not/hit-indic*

46

ADVERSATIVE: O'o.  
*no*

47

RESTATEMENT: Ji je huno syafisyohoji fongkisofoho.  
*your think you-think-and hit-indic*

'Another thing they say to him is this, "As for hitting your wife - while your father-in-law and mother-in-law are watching, don't hit (her). Don't (even) pretend to hit (her). Don't look at her sternly (or) rebuke (her). No. Only be good. When she says bad talk to you lift her up (respect) (her)." They

P S

*usually say that to him. You'll lead her to a different place and concerning that you speak to her and you will not hit (her). No. You'll think your thoughts and you'll hit her.*

5 POINT<sub>5</sub>: EXPLANATORY PARA

48 TEXT: | hnnengkwohwoya'u siko ikano'mno nto  
*then your/parents-in-law they/two long way compl*  
 usopo i hnnipo'nji humahos+si i  
*gone then your/brother-in-law-with is/there-and then*  
 hnnipo ole kilthwoso'no noho  
*your/brother-in-law this when/he/says/to/you go/on*  
 fonjo. Wopingo lakilohoho.  
*hit good did/she/say/to/you*

49 RESULT: Ose kilthwoso'no ifongkijoso wopingo  
*that when/he/says/to/you hit good*  
 umo'nimontono.  
*she/will/become*

50 COMMENT: Ose wopongofoho, ulimotofofoho.  
*that it's/good they/usually/say/to/him*  
*'When your parents-in-law have gone to a different place and you are there with your brother-in-law and when your brother-in-law says this to you, "Go on, hit her. Did she speak good to you?" When he says that to you, hitting will make her become good. "That is good," they usually say.'*

6 POINT<sub>6</sub>: ANTITHETICAL PARA

51 SECTION: Hnnipo huhwo sohwo oso siko nokwola  
*brother-in-law particle dem that you/two peers*  
 hiso hnnipo huhwo sohwo hihne'no  
*dem brother-in-law particle dem concerning-her*  
 ikujoho fongki'naho lohos+si motawesoso oso  
*hit let's/fight you/will carry-say that*  
 wofongki'nanjiyo.  
*we'll/fight/each/other*

## 6.1 SECTION: EXPLANATORY PARA

## 6.2 TEXT: REPORTED SPEECH PARA

52 SPEECH: | hnnemi'nji hnnengkwohwo'nji osiya'u  
*then your/mother-in-law father-in-law-and those*  
 motopohosiso kufonjoso k+ko mufongkisofo.  
*he'll/carry-come if/hits/you you will/not/hit/him*

- P S
- 53 CLOSURE: Ose ulimotofofoho.  
that they/usually/say/to/him-indic
- 6.3 ELABORATION: CONTRADICTION PARA
- 54 STATEMENT: Kanengkwohwo huhwo sohwo ikujohoso  
his/father-in-law particle dem hit  
pi'n'ingo uposi'monto'maho.  
plenty he'll/not/hit/him
- 55 ADVERSATIVE: O'o.  
no
- 6.4 RESTATEMENT: HORTATORY PARA
- 6.5 MOTIVATION: EXPLANATORY PARA
- 56 TEXT: Anga'no uposi'hwosi i a'mu  
one he'll/hit/him-and then woman  
fonjahoningkuhwosi ulimontono  
she'll/fight/back-and he'll/say/to/her  
peho'no uposohinopo.  
what-concerning are/you/hitting/him
- 6.6 ELABORATION: INTERROGATIVE PARA
- 57 Q: Tithwo ejahopitwo'n'ngkiso yoswoya'ito.  
who he/always/gives/to/us/two couple
- 6.7 A: EXPLANATORY PARA
- 58 TEXT: Nen'ngkwohweho.  
our/son-in-law
- 59 ELABORATION: Osohwo ufonjohino.  
that/one you/hit/him
- 60 EXHORTATION: Nta'noho.  
it's/enough
- 'This brother-in-law that is your peer, this brother-in-law, you two will say, "Let's fight each other concerning her," and you'll carry that talk and you'll fight. But concerning your mother and father-in-law carrying the talk and coming he will come and will hit you and you will not hit him. They usually say that to him. His father-in-law, that one, will not hit him a lot. No. He'll hit him once and then the woman will fight back and he'll say to her, "Why are you hitting him? Who always gives us two (things)? It's our son-in-law. That's the one you are hitting. Stop it."'

P S

HORTATORY DISCOURSE  
'Household Instructions'

(= APERTURE, INTRODUCTION and one POINT)

- 1 | APERTURE: Olo hwomo lohwo syoho yano wokijapmmo'yohino  
                     *this boy dem work give I/want/to/give/you*  
                     'Son, I want to give you (this) work (to do).'
- 2 | INTRODUCTION: O!e.  
                     *this*  
                     'It's this.'
- 1 | POINT<sub>n</sub>: PROCEDURE PARA
  - 3 | STEP<sub>1</sub>: Sīmo'mo hoja syoho yohoji oso hoja nonto moi'wo  
                     *first grass work you'll/do that grass there finish*  
                     yohoji mpelou ho'nīngkuhwoso'no wopoyo iloho yonīngkohoji  
                     *you'll/do bell when/it/sounds food cook you'll/cook*  
                     hwangku akupo'no'nji solujwanyo wasīme syoho fiyo.  
                     *later afternoon dishes wash work you/do*
  - 4 | STEP<sub>2</sub>: Solujwanyo wasīme syoho moi'wo yohoji ango  
                     *dishes wash work finish you'll/do house*  
                     hintalinyo wayo.  
                     *dust remove*
  - 5 | STEP<sub>3</sub>: Ango pīlume syoho moi'wo yohoji oso moi'wo jopaho  
                     *house sweep work finish you'll/do that finish garbage*  
                     nomotohuji pi'nīmo fijopījisiasyo.  
                     *you'll/get-go pit you/bury*
  - 6 | STEP<sub>4</sub>: Moi'wo ijopījisiasyohoji oso nom'ne sikiloho  
                     *finish you'll/bury that another nothing-fire*  
                     mijo'ne ahwonte nomotawehoji woukīsyapmmo  
                     *water-for container you'll/carry-go/down workshop-at*  
                     weho'nasyahuji nosohopohoji hungkuno jīje huno  
                     *you'll/go/down-put you'll/come/up talk your thinking*  
                     mta'ango hungkuno e'mayo tifo wonyo sohwo mti'mokohoji  
                     *from talk things short bad dem you'll/write*  
                     sikuno'nji asomo nowehoji ahwonteso  
                     *late/afternoon return you'll/go/down container-there*  
                     nawemahuji angomo meho'nasyo.  
                     *you'll/go-get house-in get-put*
  - 7 | STEP<sub>5</sub>: Moi'wo meho'nasyahoji oso mpompenjiyomne toho'neso  
                     *finish you'll/get-put that coldness-for fire-for-that*



P S

olo'mti tonte yowosipemohoji ahwonte  
*this-like toward/self you'll/pull-and container*  
 meho'nasyohoji ni'hu'nahone pam lohofoji fisyiwonji'mofo.  
*you'll/get-put finally pump you'll/do pour/into*

- 8 STEP<sub>n</sub>: Moi'wo syi'wonji'mofohoji olo wayo sohwo nosohopuhwasi  
*finish you'll/pour this wire dem it'll/come/up*  
 aelopo sohomahopuhwoso'no osoko oso  
*border-place when/it/comes/up-remains that-emphatic that*  
 nta'no.  
*enough*

- 9 TERMINUS: Moi'wo syisiyi'mafohoji oso moi'wo syoho moi'wonoho.  
*finish you'll/pour that finish work it's/finished*  
*'First do the grass work and (after) you finish doing that grass*  
*over there, when the bell rings, you will cook the food and*  
*later in the afternoon do the dishes. (After) you've finished*  
*doing the dishes sweep the house. (After) you've finished*  
*sweeping the house, when finished, take out the garbage and*  
*bury (it). (After) you've finished burying that you'll take*  
*the drum down for more kerosene and you'll put it down at the*  
*workshop and you'll come (back) up and you'll write talk, talk*  
*from your thinking (about) all sorts of little things and in the*  
*late afternoon you'll go back down and you'll go down and get*  
*that drum and get and put (it) in the house. (After) you've*  
*taken and put (it) you'll pull out that (container) for the*  
*fire for the refrigerator like this and you'll get and put the*  
*bottle (of kerosene) and you'll finally work the pump and pour*  
*(the kerosene) into (the container). (After) you've finished*  
*pouring (the kerosene) this wire will come up and when (it) comes*  
*up and remains that (means) that's enough. (After) you've*  
*finished pouring (the kerosene), (when) that's finished, the*  
*work is finished.'*

# DRAMATIC DISCOURSE

## 'The Burn'

(= APERTURE, SCENES 1-7 and CLOSURE)

- 1 APERTURE: Nom'ne.  
*another*  
*'Another.'*

P S

1 SCENE<sub>1</sub>: COMPLEX DIALOGUE PARA

2 SETTING: Hwe sohwo kako a'amufe pono hano.  
                   man a he people's place walk

3 SPEECH<sub>1</sub> (PROPOSITION): Osopo wemayamnehwo'nyoho.  
                                   that-place I'm/going/to/walk

4 SPEECH<sub>2</sub> (Q): Kakoe mehomi sohwa hungkuno ole, Mpohwo  
                   his children they talk this father  
                   nti'mnehwosilo.  
                   where/are/you/going

5 SPEECH<sub>3</sub> (A): Mehomi lohwas i, ikanopo nehwon'i'maho.  
                   children you long/way going-ls-neg

6 S'ikunohwoji fosyawo'mnehwono'maho. Anga'no fosyawo'mnehwo'nyoho.  
 7 nights-many I/will/sleep-neg one I/will/sleep/one

8 Nje a'amumo uhwonamnehwo'nyoho.  
                   my people-at I'm/going/to/see

9 SPEECH<sub>4</sub> (REMARK): Hwomu engo'ma'ningkonyo sohwo nohumanto  
                                   boy a/little/big that-one was/there  
                                   kako hungkuno ole, U Mpohwo nekwo wehwaho.  
                                   and-he talk this oh father we/two let's/go

## 1.1 TERMINUS: COORDINATE PARA

10 COORDINATE<sub>1</sub>: Siko'monta'i hano.  
                                   father/and/son walk

11 COORDINATE<sub>2</sub>: Mehomi we'e sohwanji kona'wohi'nji hof'iko  
                   children small with mother-with they  
                   angopo.  
                   village

'A man went to his relatives' place. "I'm going to walk to that place." His children said this, "Father, where are you going?" "Children, I'm not going a long way. I will not stay many nights. I will stay just one. I'm going to see my relatives." An older son was there and he said this, "Oh, Father, let's both of us go." The father and son walked. The smaller children stayed with the mother in the village.'

2 SCENE<sub>2</sub>: SIMPLE DIALOGUE PARA

12 SPEECH<sub>1</sub> (Q): Siko'monta'i nowenji, Mpohwo angopo nti'polo.  
                                   father/and/son went-and father village which/place

13 SPEECH<sub>3</sub> (A): Monjolo olo hoponoho. Sowemopo'maho.  
 14 this-down this place long/way-neg

- P S
- 15 Tifoneponoho.  
*close-place-indic*
- 16 TERMINUS: Nawenji nou'mofawe.  
*go/down arrive*  
*'The father and son went and, "Father, where is the village?"*  
*"It's this close by place down there. It's not a long way.*  
*It's very near." They went down and arrived.'*
- 3 SCENE<sub>3</sub>: SIMPLE DIALOGUE PARA
- 17 SETTING: Osohonta mehomi kona'wohi wopoyo iloho yontaningi  
*that-time baby his/mother food cook do-siml-3s*  
*mehomi kako toto'mangopo hano emayonto mehomi tohomo*  
*child he fireplace walk walk-and child fire-in*  
*hwofitomm'no.*  
*fell*
- 18 SPEECH<sub>1</sub> (STATEMENT): U kananis simo'mjosi noponto, Na'uyu  
*oh sister the/first came-and mother*  
*mehomi toho nalofohu.*  
*baby fire eating*
- 19 SPEECH<sub>3</sub> (EVALUATION): Kona'wohi yomo yafonto noponto, U,  
*his/mother jumped-and/came-and oh*  
*nje mehomifu.*  
*my baby*
- 3.1 BU<sub>n</sub>: REPORTED SPEECH PARA
- 20 SPEECH: Iso kona'wohi kako huno ole, nje hwehwo yoka  
*then mother she thought this my husband cross*  
*mikunimposo wontimontefoho.*  
*enormous he'll/talk/to/me*
- 21 CLOSURE: Kako huno ose syofuhu.  
*she thought that thought*  
*'At that time the child's mother was cooking food and the child*  
*was walking around the fire-place and fell in. Oh, the eldest*  
*sister came and, "Mother! The fire is burning the baby!" His*  
*mother jumped and she came and, "Oh, my baby!" Then the mother*  
*thought this, "My husband will be very cross with me." She*  
*thought that.'*
- 4 SCENE<sub>4</sub>: COMPOUND DIALOGUE PARA
- 22 SETTING: Oso'no mehomi siko ifonji syohomno hano  
*concerning-that baby they went to/the/garden walk*

P S

emoyontaningki kakoe hwehwo simofapi.

*walk-siml-3d her husband came/up*4.1 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA

23 | SPEECH<sub>1</sub> (Q): Nosɪ'mofaponto nom'ne a'amumo kako hungkuno  
     | *he/came/up-and another person-to he talk*  
     | *ole, Nje ape ntɪ'mto.*  
     | *this my wife where*

24 | SPEECH<sub>3</sub> (A): Syohomno nto umaho.  
     | *garden-to already went*

4.2 EXCHANGE<sub>2</sub>: SIMPLE DIALOGUE PARA

25 | SPEECH<sub>1</sub> (Q): Nje mehomi sohwa lofosyohumalofo.  
     | *my children pl inter-are/they/here*

26 | SPEECH<sub>3</sub> (A): O engo sohwo'nohini humaho.  
     | *yes big one-only is/here*

*'Because of that the mother and child quickly went to the garden and while they were walking her husband arrived. He arrived and said to another person, "Where is my wife?" "She already went to the garden." "Are my children here?" "Yes, only the big one is here."'*

5 SCENE<sub>5</sub>: COMPOUND DIALOGUE PARA5.1 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA

27 | SPEECH<sub>1</sub> (Q): Nowento mehomi sohomo, Na'u ntɪmte umaho.  
     | *he/went child-to mother where went*

28 | SPEECH<sub>3</sub> (A): O'o mpohwo syohomno umaho. O ningkwahwo  
     | *no father garden-to she/went oh father*  
     | *tohomo hwofitomm'mo'masoso toho nɪmasofoho.*  
     | *fire-in fell/in-and fire ate-indic*

5.2 EXCHANGE<sub>2</sub>: SIMPLE DIALOGUE PARA

29 | SPEECH<sub>1</sub> (Q): Nehopi.  
     | *true*

30 | SPEECH<sub>3</sub> (A): Mehomi we'e sohwo nohumanto U, mpohwo  
     | *child small one was/there-and oh father*  
     | *hwasyo'maho. Nehopi lohono.*  
     | *lie-neg true I/spike*

5.3 EXCHANGE<sub>3</sub>: SIMPLE DIALOGUE PARA

32 | SPEECH<sub>1</sub> (Q): Nɪhu'no nehopi.  
     | *really true*

- P S
- 33 SPEECH<sub>3</sub> (A): 0 nehapi lohono.  
yes true I/spoke
- 34 SPEECH<sub>4</sub> (REMARK): Hwangku na'u puhwaso'no uhwonantaeho.  
later mother comes-when we/will/see  
'He went to the child, "Where has mother gone?" "No, father, she went to the garden. Oh, father, he fell in the fire and was burned." "True?" "The small child was there and oh, father, it's not a lie. I spoke the truth." "Is it really true?" "Yes, I spoke the truth. Later when mother comes, we will see."
- 6 SCENE<sub>6</sub>: COMPOUND DIALOGUE PARA
- 35 SETTING: Hwomo lohwo kona'wohi nohontohumantehwo.  
boy this/one his/mother waited
- 6.1 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA
- 36 SPEECH<sub>1</sub> (Q): Nopohoningki hwehwo kakoe hungkuno a'amumo  
came-seq-3d husband his talk woman-to  
ole, Hwomu lohwo mehomi toho nimaso'nohe  
this boy this baby fire ate-3s=concerning  
nehapi lantohoho.  
true inter-speak
- 37 SPEECH<sub>3</sub> (A): 0 nehapi kilohoho.  
yes true said/to/you
- 38 Toho moi'wo.  
fire finish
- 6.2 EXCHANGE<sub>2</sub>: SIMPLE DIALOGUE PARA
- 39 SPEECH<sub>1</sub> (Q): Pipi yantaningkinto.  
how do-siml-2s-inter
- 40 SPEECH<sub>3</sub> (A): Wopoyo iloho yontaningko kako toto'mangopo  
food cook do-siml-1s he fireplace  
emoyonto elimpo'nomanto hwofit+mm'-  
walked/around-and tripped-ser-3s he/fell/in  
momasofoho.
- 6.3 EXCHANGE<sub>3</sub>: SIMPLE DIALOGUE PARA
- 41 SPEECH<sub>1</sub> (Q): Timo muhwonyotaho.  
eye neg-see-inter
- 42 SPEECH<sub>3</sub> (A): O'o. Ingku'nawenji wopoyo sihu  
no head/bowed-1s food knife

P S

kolofontaningkonoho.  
cutting-siml-ls-indic

## 6.4 TERMINUS: EXPLANATORY PARA

43 TEXT: Oseso hwehwo yoka we'yo'maho.  
then husband cross little-neg

44 REINFORCEMENT: Yoka we'yo'maho.  
cross little-neg

'The son waited for his mother. They came and the husband's talk to his wife was this, "Did this boy tell me the truth when he said the fire burned the baby?" "Yes, he told you the truth. He's burned." "While you were doing what?" "While I was cooking food he walked around the fireplace and tripped and fell in." "Weren't you looking?" "No. My head was bowed while I was cutting kaukau (sweet potato)." Then the husband was not a little cross. He was very cross.'

7 SCENE<sub>7</sub>: COMPOUND DIALOGUE PARA7.1 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA

45 SPEECH<sub>1</sub> (PROPOSITION/Q): Hwangku a'mumo hungkuno kiko  
46 later woman-to talk you  
47 nihuji ntokito sohwepono motae.  
go-and doctor his-place carry  
48 Malosin wafosyono. Nofosyuhwoso'no  
49 medicine let/him/put when/he's/put  
osomo motape. Fosyi mutuhwa'njo  
back carry/back yesterday show-neg  
imahnnotaho kahopi nohwofitomm'-  
you/did-inter first fell  
momasofo.

50 SPEECH<sub>3</sub> (A): O'o. Toho malosin nto uloho'masofoho.  
no fire medicine already he/did-indic  
Uloho'masofoho.  
he/did/it

7.2 EXCHANGE<sub>2</sub>: SIMPLE DIALOGUE PARA

51 SPEECH<sub>1</sub> (PROPOSITION): I olohonta mpanisi'nji  
well now bandage-with  
wofofumantolikenno.  
maybe/he/will/put/on

52 SPEECH<sub>4</sub> (REMARK): Olohonta apa'no womotamonne'noyohono.  
now again I/want/to/take/him



P S

SCENE<sub>2</sub>: COMPOUND DIALOGUE DISCOURSE

2

EXCHANGE<sub>1</sub>: COMPLEX DIALOGUE PARA

5

SPEECH<sub>1</sub> (PROPOSITION): 0, nehopi seloho. Sɪkuno'nji*yes true he/told/you evening-with*

6

*seven kɪlouk'nji uhwonontanoho. Siko**seven o'clock we/will/see/it you**wopoyo iloho kunto'no feenno.**food cook quickly cook*

7

SPEECH<sub>2/1</sub> (PROPOSITION/Q): Nekwoe pɪlaemos wopoyo kunto'no*our primus food quickly*

8

*ujɪ'njɪ'maho. Sikoeso siko iloho**doesn't/speak yours you cook**komo komo'no yenji siko nononji**quickly cooks-ser you eat-ser**humentaningki sefen kɪlouk**to/be-siml-2d seven o'clock*

9

*imo'ningkahoningki suwo'ningkisiyo.**becomes-seq-3s you/always/go/up**Nekwoeso hontohumentae hontohumentae**ours wait-ser-ld wait-ser-ld**hontahumentae komo'no mujɪ'nji**wait-ser-ld quickly neg-speak**songo fiso we'enepi hano iyosohonta**raw some a/little walk do-time**komo komo'no nukwato hano sukwato.**quickly eat walk go/up*

10

*Nekwo'eso ose'no sikoeso**ours that-concerning yours*

11

*wonyo angkafofoho. Nanohwo hamnoyoho**very wonderful sister money**olole woho'nafantaneto.**how/much will/we/put-inter*

12

SPEECH<sub>3</sub> (A): Oso tɪwenti sen tɪwenti sen woho'nafantanoho.*that twenty cents twenty cents we/will/put*

13

*Ho'nafuhwasi woswontano.**we/will/put-and go/inside**"Yes, he told you the truth. Tonight at seven o'clock we will**see it. Cook your food quickly." "Our primus doesn't cook**food quickly. Your stove - you cook quickly and eat and while**you're there it's seven o'clock and you always go up. Ours - we*



P S

*wait and wait and wait and it doesn't boil quickly and when it's time to go some is still a little raw and we quickly eat and go up. That's how ours is. Yours is wonderful. Sister, how much money do we have to pay?" "Each one will pay twenty cents. We will pay and then go inside."*

3 EXCHANGE<sub>2</sub>: COMPLEX DIALOGUE PARA

14 SPEECH<sub>1</sub> (PROPOSITION): Hamnoyoho we'yo'maho. Ten sen ten  
15 money little-neg ten cents ten  
16 sen'manji nta'no. Oso wonyo angkafo.  
cents-if enough that's very wonderful

17 SPEECH<sub>2</sub> (PROPOSITION): O'o pikiso mikunimposofoho.  
no picture enormous-indic  
18 Oso'ne tiwente sen tiwente  
that-concerning twenty cents twenty  
sen ho'nafuhwasi woswantonoho.  
cents we/will/put-and we/will/go/in

19 SPEECH<sub>3</sub> (RESPONSE): E, wopingofoho. Noho wosuhwano.  
20 OK it's good go/on let's/go

21 SPEECH<sub>4</sub> (REMARK): Siko simo'mo mpanyo.  
you two/first go

*"That's a lot of money. If each one pays ten cents that's enough." "That's wonderful." "No. It's a very big picture. Because of that we each pay twenty cents and then we can go in." "OK. That's good. Come on, let's go." "You two go first."*

4 SCENE<sub>3</sub>: SIMPLE DIALOGUE PARA

22 SPEECH<sub>1</sub> (Q): Nanohwo ntipa wofosyohumantanto.  
sister which-place we/will/sit-inter

23 SPEECH<sub>3</sub> (A): Oso olo'mte ku'mokuhwasi oso polango nompoe  
that this-way go/around-ser that bench there  
wofosyohumano.  
we/will/sit

24 SPEECH<sub>4</sub> (REMARK): E'wo kiko olo hohnnta'ni fosityohumaho. Ngko  
25 OK you this side you/sit I  
26 nongkihnta'ni wofosyohumamo. Siko  
over/there/side I/will/sit they/two  
ajwolo'mo wofosyohumuyo.  
middle-in can/sit

P S

27 CLOSURE: Oso hopeho.

*that enough*

*"Sister, where shall we sit?" "We'll go around that way and sit on that bench over there." "OK, you sit on this side. I'll sit on that side. They can sit in the middle." That's enough."*

## DRAMATIC DISCOURSE

'The Love Match'

(= SCENES 1-8)

1 SCENE<sub>1</sub>: COMPLEX DIALOGUE PARA

1.1 SETTING: NARRATIVE PARA

1 BU<sub>1</sub>: Hwomu nom'ne hwo'nji mu nom'ne'nji siko sikoe  
*boy a masculine-with girl a-with they their*  
 kona'wohi aswo maeso sikuno anga'nohini.  
*mothers birth get day one-only*

2 BU<sub>n</sub>: Oso siko engo wenji musopi nom'nehumo muposohu'nyo.  
*then they big went girl another-to neg-like*

3 SPEECH<sub>1</sub> (PROPOSITION): Nom'ne honta noponto olo hwoso nom'ne  
*another time she/came this male you*  
 sikunohwi ngko'nji hano wemayuhwontaeo.  
*another/day I-with with let's/walk/around*

4 SPEECH<sub>2</sub> (PROPOSITION): Hwomo sohwo kako hungkuno ole, Ngko  
*boy that/one he talk this I*  
 ape kuma'meso wopingotaho.  
*wife get/you-and good-inter*

5 SPEECH<sub>3</sub> (RESPONSE): Ou, ngko simeho hi'ntnnono kijopalokweno.  
*oh I stomach liver-with I'm/giving/to/you*

6 SPEECH<sub>4</sub> (REMARK): Ose lahonngki hwomo sohwo o wopingofoho.  
*that said-seq-3s boy that/one oh it/is/good*  
*'A boy and a girl, their mothers delivered them on the same day. When they got older the girl didn't like any other boy. Another time she came and, "Hey you," on another day, "Let's go for a walk." The boy's talk is this, "How about if I marry you!" "Yes, I love you." She said that and the boy (said), "Oh, it's good."*

P S

2 SCENE<sub>2</sub>: HORTATORY PARA

7 MOTIVATION: Hwomo sohwo nowento kona'wohi'nji  
*boy that went-ser his/mother-with*  
 kaningkwohwo'njimo hungkuno ole, Oso musopi ngkimo  
*father-with-to talk this that girl to-me*  
 simeho hi'ntnnono ntopantofoho.  
*stomach liver-with giving-to-me*

8 EXHORTATION: Siko kaningkwohwo ya'uyo ango somo jomo  
*you/two her/parents-to house in visit*  
 fuhnnyo.  
*go*

9 REINFORCEMENT: Jomo fuhnnyo.  
*visit go-2d*  
*'This is the boy's talk to his mother and father, "That girl loves me. Go to her parents' house and visit. Go and visit."'*

3 SCENE<sub>3</sub>: NARRATIVE PARA

10 BU<sub>1</sub>: Ose ulonto hwomo sohwo kako nowento nom'mo hano  
*that he/said boy that he went-ser over/there walk*  
 emayonto tongo nom'ne hwanji mojiho yonontfi oso  
*walked-ser game some with boys-cook cook-they that*  
 nomotaponto kona'wohi ya'umo yano.  
*he/carried her/parents-to gave*

11 BU<sub>2</sub>: Kona'wohi ya'u nomo'no musopimo yano.  
*her/parents gave-back girl-to give*

12 BU<sub>3</sub>: Uyonjieso musopi nuhwononto, O, Nau, wonyo angkafo.  
*they/gave-and girl saw-and oh mother it's wonderful*  
 Fosyo wonyo angkafo fohnnyo.  
*package it's wonderful gift*

*'He said that to them and that boy went down and walked around and with some other boys cooked game and he brought that and gave it to her parents. The parents gave it in turn to the girl. They gave it to her and she saw it and, "Oh, Mother, it's a wonderful gift."'*

4 SCENE<sub>4</sub>: COMPOUND DIALOGUE PARA4.1 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA

13 SPEECH<sub>1</sub> (Q): Musopi sikwo'miyomo nowento hwomo sohomo  
*girl night-at went-ser boy that-to*  
 timpeeku'nyo ulohofonto, Tongo kiko  
*blinked-eyes did/to/him-and game you*

P S

fohomahnnotaho.  
wrap/it-2s-inter

14 SPEECH<sub>3</sub> (A): Ou, ngko fohumayohofo. Kiko'ne'nji  
yes I wrapped/it/up you-for-intended  
fohumayohofo.  
wrapped-it

15 SPEECH<sub>4</sub> (REMARK): Ose ulahoningki, Wonyo angkafo.  
that said-seq-3s wonderful

16 TERMINUS: Musopi kako simeho hi'ntnnono.  
girl she stomach liver-with

'That night the girl went down and made eyes at the boy and,  
"Did you wrap up that game?" "Yes, I wrapped it up. I wrapped  
it intending it for you." He said that to her and (she said),  
"Wonderful." The girl loved him.'

5 EXCHANGE<sub>2</sub>: SIMPLE DIALOGUE PARA

17 SPEECH<sub>1</sub> (PROPOSITION): Musopi kako nohumanto, O ngko  
girl she was/there-and oh I  
simeho hi'ntnnono kijapmentohono.  
stomach liver-with gave/to/you-far  
past-1s

18 SPEECH<sub>3</sub> (RESPONSE): Hwomo sohwo kako nohumanto hungkuno  
boy that he was/there-and talk  
wopingo. Wonyo angkafo.  
good wonderful

'The girl was there and, "Oh, I loved you a long time ago."  
The boy was there and his talk is, "Good. It's wonderful."

6 SCENE<sub>5</sub>: COMPLEX DIALOGUE PARA

19 SPEECH<sub>1</sub> (PROPOSITION): Oso kaningkwohwoya'u nowenji, O  
then his/parents went-and oh  
nekwo mijo wefiyuhwonontae'no  
we/two water fill/up/for/us-concerning  
swopolokuhwoyo.  
coming/inside

20 SPEECH<sub>2</sub> (PROPOSITION): Ose ulahoningki kaningkwohwo ya'u  
that said-seq-3d her/parents were  
nohumanji o awonoho. Awonoho.  
there-and oh no no  
Mosejapohnehwayo.  
we/won't/give/you

- P S
- 21 SPEECH<sub>2</sub> (PROPOSITION): Hwomo sohwoe kanɪŋkwoho ya'u nohumanji  
*boy his parents were there-and*  
 O nekwo mijo efiyo'ne momae  
*oh we/two water fill/up-for errand*  
 elohofiyo'neso aneyoswoya'yoho.  
*doing-for without-couple*
- 22 Ose'no mijohwo momayohwo  
*that-concerning water errands*  
 welohofihwontae'no palokuhwoyo.  
*to/do/for/us-concerning we/are/coming*
- 23 SPEECH<sub>2</sub> (Q): Sikoe mehomi kono.  
*your children dubt*
- 24 SPEECH<sub>3</sub> (A): O'o, awonoho. Ose'maho.  
 25 no no that-neg
- 26 SPEECH<sub>4</sub> (REMARK): Mosejapohnnehwayo.  
 neg-to/you-give-ld  
*'Then his parents went and (said to the girl's parents), "We are coming to find someone to fill up water for us (indirect way to ask for a wife)." They said that and her parents were there and, "Oh, no, no. We won't give her to you." The boy's parents were there and, "Oh, we have no one to get water for us and to do errands." "We came for someone to get water and do errands for us." "What about your children?" "No. It's not that." "We won't give her to you."*
- 7 SCENE<sub>6</sub>: COMPLEX DIALOGUE PARA
- 27 SPEECH<sub>1</sub> (PROPOSITION): Hwangku nowento apa'no swonto hungkuno  
*later they/went again went/in talk*  
 sikoe muso nje hwomumo kako simeho  
*your girl my boy-to she stomach*
- 28 hi'ntnnono moi'wo nto umaho. Kako  
*liver-with finish already gave she*  
 simeho hi'ntnnonohinoho.  
*stomach liver-with*
- 29 SPEECH<sub>2</sub> (Q): Mosopiye konɪŋkwohwo ya'u musopimo, Nehopi  
*girl's parents girl-to true*  
 laloho.  
*inter-he/spoke*
- 30 SPEECH<sub>3</sub> (A): O Mpohwo, nehopeho. Hwasyo'maho.  
 31 oh father true-indic lie-neg

P S

32 Nekwo simeho hi'ntnnono hohonta nto  
 we/two stomach liver-with before already  
 33 inimentuhwoyofoho. Kiko nom'ne hwomu hwamo  
 to/each/other you another boy pl-to  
 34 menuhwojisoso ngko ngkilaho. Oso hwe sohumo  
 you/send/me I don't/like that man-to  
 35 momonuwo'mnoho. O'o. Nje simo'mjo simeho  
 36 neg-marry no my first stomach  
 hi'ntnnono umentohwe sohumo oso hum'manji wonyo  
 liver-with gave-I to-him that him-if very  
 37 angkafo. Ngko ito'no woma'nuwo'mo.  
 wonderful I proper will/marry

'Later they went and went in again and (this is the) talk,  
 "Your girl has already given my son her love. She loves him."  
 The girl's parents (said) to the girl, "Is that true?" "Oh,  
 Father, it's true. It's not false. A long time ago we loved  
 each other. If you give me to another boy I won't like it. I  
 won't live properly with another one. No. If it's my first  
 love, that's wonderful. I will live with him properly.'"

8 TERMINUS: COORDINATE PARA

38 COORDINATE<sub>1</sub>: Kaningkwohwo ya'u hungkuno maji'nji.  
 her/parents talk didn't/say

39 COORDINATE<sub>2</sub>: Hwomo ningkwoe kaningkwohwo ya'u hano.  
 boy that/one's parents walked  
 'Her parents didn't say anything. The boy's parents left.'

9 SCENE<sub>7</sub>: SIMPLE DIALOGUE PARA

40 SPEECH<sub>1</sub> (PROPOSITION): Osohonta nthu'nahone apa'no  
 that-time finally again  
 swonjuyeso hapiyosohwasonji  
 went/in-3d-and her/brothers-and  
 hopiyanjanji hungkuno lontifi, o  
 her/uncles talk speak-ser oh  
 mulopijo mpano.  
 girl go

41 SPEECH<sub>3</sub> (RESPONSE): Ulohoninkofi hwomo sohwoe kaningkwohwo'nji  
 said/to/her-seq boy his father-with  
 kona'wohl'nji siko hungkuno, Mulopi ayomu.  
 his/mother-with they talk girl come  
 Wohwano.  
 let's/go

P S

*'Then finally they went in again and her brothers and her uncles said, "Oh, girl, go." They said that to her and the boy's father and mother, their talk is this, "Girl, come. Let's go."'*

10 TERMINUS: NARRATIVE PARA

42 BU<sub>1</sub>: Hano, nampo nomotawentifi angomo.  
walk over there-they/brought her/house-in

43 BU<sub>n</sub>: Hwomo lohwo noswonto angomo uhwononteso mulopi  
boy this went/in house-in looked-and girl  
nohumentaningki tikafo ujonto kakoe hwe engomno.  
to/be-siml-3s laugh laugh-3s his man house-in

*'They went and brought her to the house. This boy went in and saw in the house that the girl was there and he smiled and went into the 'men's house'.'*

11 SCENE<sub>8</sub>: SIMPLE DIALOGUE PARA

44 SPEECH<sub>1</sub> (STATEMENT): Oso honta hwangku hwangku siko nowenji,  
that time later later they went-and  
Yuhwoni nakwoe hungkunoso wonyo angkafofoho.  
see our talk wonderful-indic  
45 Ne imo'nimaho.  
true it/became

46 SPEECH<sub>3</sub> (EVALUATION): O oso wopingofoho. Wonyo angkafofoho.  
47 yes that good-indic wonderful-indic  
*'Then much later they went and, See! Our talk was wonderful.  
It happened. Yes, that's good. It's wonderful.'*

## DRAMATIC DISCOURSE

'Work Assignment'

(= one SCENE)

1 SCENE<sub>n</sub>: COMPLEX DIALOGUE PARA

1 SPEECH<sub>1</sub> (PROPOSITION): Olo hwomo lohwa'usi upa'nyo. Nje momae  
2 this boy two-you listen my errand  
3 wolosehwatimane'no yohono. Nosohositsi  
I/want/to/show you you/go/up  
mpiles palus syohopo si'mofahositsi  
place plane garden arrive-you/will  
osi'mte uhusitsi oso nongkihnta'ango  
there you/go that the/other/side

P S

soponjo sɪkwoho'nyo iyoso'nji salohojwo  
 place betelnut tree-with (name)  
 ejoku'nalohojo oso oso mahosɪsi  
 standing/together that that you/get  
 angopono niɬu'nahone timonte pohosɪsi  
 village finally/come this/way come  
 sohonaɛ tomonte ito'masosomjo  
 (name) this/way tree/stump  
 ife'ningkohosɪsi motopinyo.  
 you/will/pick-and bring/to/me

- 4 SPEECH<sub>2</sub> (Q): | Mpohwo kiko olohonta peho syoho umonnto.  
 but father you today what work will/you/do
- 5 SPEECH<sub>3</sub> (A): O'o. Ngko wonyo nimo'ningkohoho, hwomo lohwa'uso.  
 no I bad feel boy you/two
- 6 Ngko angopo wofosyohumanti'monnehwo'nyoho.  
 I village I'm/going/to/stay
- "You two boys, listen. I want to show you an errand I want you to do. Go up and when you come to the garden by the air-strip there go to that other side where the betelnut tree and the selohojwo stand together and get that and when you finally come down to the village pick some sohonaɛ by the tree stump down this way and bring it to me." "But Father, what are you going to do today?" "No, boys, I don't feel well. I'm going to stay home."

# DRAMATIC DISCOURSE

'A Woman's Work Is Never Done'

(= SCENES 1-3, APERTURE and CLOSURE)

- 1 APERTURE: Nom'ne hwayo'me sofafe hungkuno.  
 another is women's talk  
 'This one is about women's talk.'
- 1 SCENE<sub>1</sub>: COMPOUND DIALOGUE PARA
- 1.1 EXCHANGE<sub>1</sub>: SIMPLE DIALOGUE PARA
- 2 SPEECH<sub>1</sub> (Q): Hwe sohwo kako hungkuno ole, Fosi ngko  
 man a he talk this yesterday I  
 syoho nohopo fe'nɪhwonɪmaɛ. Syoho saɛ uyohwa  
 garden top look/around-1s work banana plants



P S

yofe uyohwa sohuyohwa mohu'meehujo  
 (name) plants (name) plants neg-plant  
 uhwonimayofoho. Fosi peho syoho imahnno.  
 I/saw-indic yesterday what work you/do

- 3 SPEECH<sub>3</sub> (A): Fosi sitoho syayo'maelokono. Sitoho  
 yesterday of/course burned/off-1s/of/course burned  
 syayo'maeno.  
 I/burned/off

'A man's talk is this, "Yesterday I went up to the garden and  
 looked around, I saw you didn't plant the bananas, yofe and  
 sosyo. What did you do yesterday?" "Yesterday I burned off  
 the rubbish, of course. I burned off."

2 EXCHANGE<sub>2</sub>: SIMPLE DIALOGUE PARA

- 4 SPEECH<sub>1</sub> (PROPOSITION): Wopuyo muhu'meejo'njo imahnno.  
 sweet/potato stems-neg-plant you/did

- 5 SPEECH<sub>3</sub> (RESPONSE): Ifae syohon'ngki pmaeno.  
 rain fell-seq-3s I/came

- 6 SPEECH<sub>4</sub> (REMARK): I olohonta nosohoji sohuyohwa  
 well today you/go/up sosyo/plants  
 sohu'meehuso.  
 plant

"You didn't plant the sweet potato." "It rained and I came  
 down." "Well, today you go up and plant the sosyo."

3 SCENE<sub>2</sub>: SIMPLE DIALOGUE PARA

3.1 SETTING: NARRATIVE PARA

- 7 BU<sub>1</sub>: A'musi moi'wo hu'meehulonto angopono osomo.  
 woman finish plant-ser-3s village came/back
- 8 BU<sub>2</sub>: Noponto wopoyo iloho miyo'nji angomo fosyahuma.  
 came-3s sweet/potato cook neg-do-with house-in sat
- 9 BU<sub>n</sub>: Syoho engo yonteso'no a'apaho wonyo umo'ningkohon'ngki  
 work a/lot do-because skin bad felt-seq-3s  
 hwehwo noho'mo hano emayontehwo noponto a'amu  
 husband on/top walk walking-one came-ser-3s woman  
 wopoyo iloho miyo'nji.  
 sweet/potato cook neg-do
- 10 SPEECH<sub>1</sub> (Q): Wopoyo iloho miyo peho'no humahnno.  
 kaukau cook neg-do what-for you/are



*'The woman didn't cook the food quickly. The husband got up and hit the woman. After he hit her the woman's talk is this, "You walked around on top and what did you see that made you hit me?" "It's because you didn't cook food quickly. Oh, I didn't eat this morning. I'm starving. It's because you didn't cook food quickly." That's all.'*



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